PRICE 10 CENTS

28 APRIL, 1894

The Outlook

A Family Paper

NEW SERIES OF THE CHRISTIAN UNION

EDITORIAL:

The Week 733-737
- The Great Coal Strike
- "Industrial Armies"
- Railway Strikes
- The Dispensary Law Decision
- The British Budget
- Cabinet Crises
- Uganda, etc., etc.

Adolf Harnack 737
Wanted—More Party Loyalty 738
Anti-Suffage Movement 738
How to Pay the Debt 739
Spurious Education: Home Editorial 747

CONTRIBUTED ARTICLES:

Pro Domo 740
By Professor Adolph Harnack
My Study Fire 742
Pinkster Day 743
By Alice Morse Earle
Literary Movements in Germany 744
By the Countess von Krockow
College Education of Women 747
By President Charles F. Thwing
Hepatica 750
By H. A. D. Leeming
The Land of Contrariwise 751
By Elie L. Hardenbrook

THE RELIGIOUS WORLD:

The Idle Rich and the Idle Poor 752
A Sermon by the Rev. F. S. Root
Presbyterian Assembly 755
Church Unity 755
Presbyterian Federation 755
Missionaries in India, etc., etc... 756

BOOKS AND AUTHORS:

The Lutheran Reformation (Bishop Creighton) 757
A New Concordance, etc., etc 758

CORRESPONDENCE

THE BUSINESS WORLD

Adolf Harnack

THE OUTLOOK CO. · CLINTON HALL · ASTOR PLACE
NEW YORK

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Recreation Department The Outlook

Suggestions for planning a Vacation or a Trip anywhere in the world; printed information concerning any Transportation Line in the world, any Hotel in the world, any Pleasure or Health Resort in the world, or any Tour to any part of the world, will be sent on request, without charge, by the Recreation Department, The Outlook, Clinton Hall, Astor Place, New York.

Summer Camps and Schools

Any reader of The Outlook who may desire information as to any summer school, camp, or assembly, and the ways of reaching the same, can obtain all information of the Recreation Department of The Outlook. There are many fine camps for boys in different sections of the country, while assemblies and summer schools are found in nearly every summer State.

It is the pleasure of the Recreation Department to be of service. Let us help you.

The Vale of Minnekahta

is the title of a beautifully illustrated booklet recently issued, descriptive of the Hot Springs, South Dakota, and the efficacy of their waters for the cure of rheumatism, neuralgia, and kindred diseases. Copy of this pamphlet will be mailed free by W. A. Thrall, General Passenger Agent Chicago and North-Western Railway, Chicago, Ill., upon receipt of request, inclosing two-cent stamp.

TOURS

EUROPE, 1894—Seventh trip. 35—42—49—56 days. Sailing on Cunard Line July 3.
ELIAS BROOKINGS, Springfield, Mass.
MARK PITMAN, New Haven, Conn.

Dr. Cheney's Party

TO EUROPE (7th season). Personally conducted by O. D. Cheney, M.D., and wife. Limited to 20 persons; 71 days' tour, visiting nine countries. Leave Boston June 23, Cunard steamer "Gallia." Send for Itinerary.
O. D. CHENEY, M.D., Haverhill, Mass.

OUTING IN EUROPE

Attractive itinerary with a thoroughly select party. Small number, conducted by myself.
EDWARD FRANKLYN COLE, A.M.,
P. O. Box **1409**, New York.

EUROPE Personally conducted parties through Europe. Fifth season. Special advantages. For Itineraries, with full particulars, address Mrs. M. A. CROSLEY, Springfield, Mass.

SMALL PARTY for 3 months' tour on Continent Europe, sailing June 20. Portions Switzerland on foot. Price, $500. Address CHANNING ELLERY, 228 West 38th St., New York City.

European Parties

Under the management of

MRS. M. D. FRAZAR

70 and 71 Globe Building, Boston, Mass.

Tour of 87 days, $550; Tour of 60 days, $375; To sail from Boston by the **fine Steamship "Gallia," Cunard Line,** June 23.
National Press Tour, 47 days, $250; **Lawyers' Tour,** 47 days, $250; **Physicians' Tour,** 47 days, $300. To sail **from New York** by the **"Spaarndam," Commodore Ship of the Royal Netherlands Mail Line,** July 7.
Send AT ONCE for circulars and references.

EUROPE, Holy Land, California, Mexico, Florida, etc.—Select party May 12, "Fulda." Excursions and individual tickets. Choicest ocean berths, all lines. Tourist Gazette free. H. GAZE & SONS, 113 B'way, N.Y. (Est. 1844.) Official Ticket Agts Chief Trunk Lines.

MISS ISABEL F. HAPGOOD, the translator from the Russian, acquainted with all the European languages, will take a party abroad for the summer June 2. Address Miss HAPGOOD, 33 East 21st St., New York.

EUROPEAN TOURS
Special Features **Select Parties**
Organized 1882. Illustrated "Itinerary."
H.S.Paine, A.M., M.D. Albany, N. Y.

EUROPE Send stamps for our Programs of **SUMMER TRAVEL** $270 for nearly 2 mos. FOUR-IN-HAND COACHING PARTIES through ENGLAND, etc. The Thomas Foreign Tourist Co., 1512 Chestnut St., Philadelphia, Penn.

TEN WEEKS ABROAD
Health Education Recreation
Address MARY E. WEBB, M.D., Hotel Berkeley, Boston.

FOREIGN HOTELS

Innsbruck, Tyrol, Austria.—**1,900** feet above the sea, with dry, bracing climate. University town, with fine medical college and hospital. Center for coaching trips.
HOTEL TIROL (*Open all the year.*) Large, airy, sunny rooms, well furnished; superior cuisine; modern conveniences. Best references. Illustrated pamphlets on application.
CARL LANDSEE, Proprietor.

Foreign Hotels

Tourists in England will find restful accommodations, amidst beautiful rural scenery, at **MALVERN.** Moderate terms; liberal table; good bathroom. Close to station. Address
Mrs. BRYAN SMITH, Garnstone, Malvern-Link.
Refers to Mr. John Thornton, **297** Church St., New York.

SUMMER COTTAGES

A Large, Beautiful Cottage at **Woodmont-on-the-Sound,** for large family or Summer School, for sale cheap. Also choice building lots. Shore front. Please write and get a full description. OLIN H. CLARK, Woodmont, Conn.

WILL RENT OUR SUMMER HOME; beautifully furnished; seventeen rooms; bath; stable; highest part of Conn.; view 15 miles; highest references. Address "BARGAIN," No. **6,303**, care The Outlook.

COTTAGE LOTS
LITTLEJOHN'S AND COUSIN'S ISLANDS
CASCO BAY

SEVEN MILES FROM PORTLAND, MAINE; beautiful surroundings; easy of access; fishing, boating; restful. You can own a seashore resort for very little money, without the disagreeable features of many public resorts; 30 minutes from Portland. For further particulars write to
NOWELL & BATCHELDER,
441 Exchange Building, Boston.

York Harbor, Me.

New cottage of ten rooms and bath. Furnished to rent for the season. Five minutes from ocean front. Meals obtained near by if desired. Plenty of shade-trees. For terms, etc., address
J. E. NORWOOD, Norwood Farm, York Harbor, Maine.

Siasconset, Nantucket To rent, completely furnished cottage on the bluff; 10 rooms; sanitation perfect and good water. Address P. O. Box **98**, Auburndale, Mass.

ADIRONDACKS.—The most desirable place in the North Woods, only two hours from Saratoga, for sale, exchange, or to rent for summer; furnished mansion, 23 rooms; carriage-house, stable, cottages, and ice-house (filled); the water-supply and sanitary plumbing cost upwards of $20,000; a bargain. Address owner,
WM. FRANK HALL, 1402 Broadway, N. Y.

SHELTER ISLAND, N. Y.—Cottage, 6 rooms and outer kitchen, unfurnished. 5 minutes from water and S. I. Heights. Good water supply. Rent low. Address Mrs. H. W. KINNE, 43 Lafayette Place, N. Y. City.

GEM-OF-THE-CATSKILLS

Stamford, N. Y. To rent for the season, furnished, Kirkner Cottage; 12 rooms; first-class appointments throughout; piano; commanding view; pure water; perfect drainage; 10 minutes' walk from station. Address
A. E. KIRKNER, Stamford, N. Y.

FOR SALE

The Sand Lake property in Wayne County, Pa., consisting of a farm of two hundred acres under excellent cultivation, large farm-house, barns, etc., in good repair; an abundance of fruit. On the premises is a beautiful lake of eighty acres of clear spring water; sandy shores and bottom; well stocked with fish. Unexcelled as a summer retreat for family or small club. Five hours' ride from New York by Erie R.R. Perfect title given to purchaser. Address HOMER GREENE, Honesdale, Pa.

HOTELS AND RESORTS

California

LOS ANGELES: The Hollenbeck
Illustrated book describing Southern California sent on request by A. C. BILICKE & CO.

Hotel Pleasanton
SAN FRANCISCO, CAL.

The largest, best appointed, and most liberally managed Family and Tourists' Hotel in San Francisco. American Plan only. Rates, $3.00 and upwards per day.
CAMPBELL T. HEDGE, Proprietor.

Hotel Terracina
REDLANDS, CAL.

In the beautiful San Bernardino Valley. Magnificent scenery. A wonderful combination of Roses, Lillies, Orange-blossoms, and snow-capped Mountains.
Wm. M. Tisdale, Mgr. Campbell T. Hedge, Prop.

California

HOTEL GREEN **PASADENA, CAL.** Accommodation for 400 guests. Occupies an entire block. Handsomely furnished.
G. G. GREEN, Owner. J. H. HOLMES, Mgr.

COLORADO SPRINGS, Colo.: The Antlers
Illustrated book, describing Colorado Springs, sent on request by E. BARNETT, Proprietor.

MOUNTAIN RESORT **THE JEWETT COTTAGES**
Correspondence solicited. Address
J. H. JEWETT, Green Mountain Falls, Colo.

Connecticut

CREST VIEW SANITARIUM **GREENWICH, CT.**
Absolutely healthful; very accessible; superior accommodations; home comforts. H. M. HITCHCOCK, M.D.

BEARDSLEY HOUSE
West Winsted, Conn.
Write for descriptive pamphlet. GEO. H. SPENCER, Prop.

Maine

KITTERY POINT, ME.
THE CHAMPERNOWNE
Terms liberal. HORACE MITCHELL, Proprietor.

HOTEL PARK FIELD
Kittery Point, Maine
Finest position at the harbor. Unsurpassed bathing, boating, and fishing. Good shade. Hotel homelike and first-class in all appointments. Write for rates. J. E. FRISBEE.

KITTERY POINT, MAINE
PEPPERRELL HOUSE
Four miles from Portsmouth, N. H. A pleasant, healthy, and quiet summer resort. Seashore and country combined. Safe boating. Good fishing. For descriptive circular, terms, etc., address E. F. SAFFORD, Prop.

RAYMOND SPRING Booklet at Recreation Department of The Outlook. Refined, quiet, nice. Home people. This pleasant resort, near famed Poland Spring, is for you. Best references in Maine or any part of New England. Prop'r, CHAS. E. SMALL, North Raymond, Me.

The Rockledge
POPHAM BEACH, ME.

Situated at the mouth of the Kennebec River. Fishing, Boating, Bathing. All modern conveniences; excellent cuisine. Location unequaled on the coast of Maine. Spring water, good drainage, pure air. For illustrated circular, etc., address H. W. PRIEST, Prop., Franconia, N. H., until June 10th.

Late Proprietor Forest Hills, Franconia, and Proprietor The Altamonte, Florida.

York Beach, Maine **DONNELL HOUSE**
Opens July 1st. Long Sands, a firm, hard beach nearly two miles in length, lies in front of the house. Country and seashore combined. Sea fishing, boating, and bathing. Farm connected. Splendid drives and walks. Spring water. Send for booklet. B. G. DONNELL, Manager.

York Harbor, Maine
MARSHALL HOUSE
Opens June 25. E. S. MARSHALL, Proprietor.

Massachusetts

The Newton Nervine

A Sanitorium of the highest character for nervous invalids, especially those requiring the Rest Treatment. Nine miles from Boston.
N. EMMONS PAINE, M.D., West Newton, Mass.

Michigan

HEALTH
FOUND AT
ALMA SANITARIUM
Write for book and ask about **valuable Alma Bromide Water.** ALMA SANITARIUM, Alma, Mich.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

New Hampshire

BELLEVUE HOUSE INTERVALE, N. H.
Open June 1 to November 1. Send for booklet.
J. A. BARNES' SONS.

June at Intervale, N. H.
Reduced rates at **THE CLARENDON.** Address for circular R. W. WEEKS.

Intervale, N H.

Intervale House

Opens June 1
Reduced rates for that month
S. MUDGETT & SONS

CARTER NOTCH HOUSE
and Cottage, Jackson, N. H. Beautiful drives; mountain and intervale scenery. *Reduced rates for June.* Trout-fishing. J. M. PERKINS & SON, Prop'rs.

SPEND THE MONTH OF JUNE AT
The Iron Mountain House
Jackson, N. H.
Reduced rates. Send for circular. W. A MESERVE.

JUNE AT JACKSON
Special rates are made for June at the **JACKSON FALLS HOUSE.** Send for pamphlet.
TRICKEY BROS.,
Jackson, N. H.

Oak Hill House
LITTLETON, N. H.
One of the most extended and magnificent views in the White Mountains. Perfect drainage; electric lights; all modern improvements. Send for circular. Geo. Farr & Co.

PITMAN HALL LOWER BARTLETT, N. H.
Rates are reasonable for early guests. Address
FRANK THOMPSON.

RUSSELL COTTAGES
Kearsarge Village, - North Conway, N. H.
Open June 1st. Write for terms.

New Jersey

THE CHALFONTE
ATLANTIC CITY, N. J.
On the ocean front. Thoroughly modern and complete. Hot and cold sea-water baths, passenger elevator, etc. Send for descriptive illustrated booklet.
E. ROBERTS & SONS.

Hotel Wellington
Kentucky Ave., near the Beach. Open all the year. **Atlantic City, N. J.** Bright, cheerful, and homelike. M. A. & H. S. MILNOR.

BERNARDSVILLE, N. J.
SOMERSET INN
will open about June 1st. Address GEO. W. TUTTLE, Manager, Bernardsville, N. J., or call on premises Wednesdays and Saturdays.
Carriage will meet train leaving New York 9 A.M. those days.

New York City

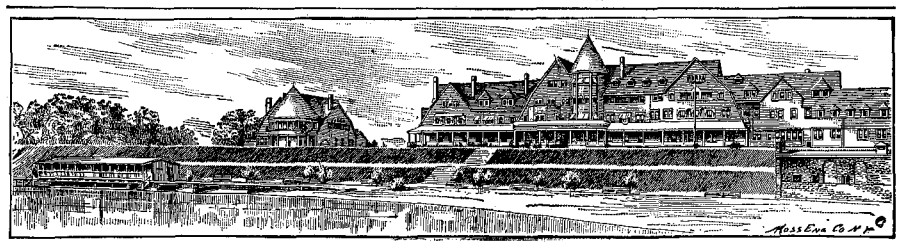
ST. DENIS HOTEL
Broadway and Eleventh St.
Opp. Grace Church, NEW YORK
The most centrally located hotel in the city, conducted on the European plan, at moderate prices. Recently enlarged by a new and handsome addition that doubles its former capacity. The new **Dining-Room** is one of the finest specimens of Colonial Decoration in this country. WILLIAM TAYLOR.

New York

BLUE MOUNTAIN HOUSE Blue Mountain Lake N. Y.
TYLER M. MERWIN, Proprietor. Finest view of Lakes and Mountains in the ADIRONDACKS. Good boating and fishing. Free from Hay Fever. Open all the year. Terms reasonable. Send for circulars.

MAPLEWOOD HOUSE AND COTTAGES, Ellenville, N. Y.—Newly furnished and fitted with modern appliances. Milk, fruit, and vegetables from owner's farm. Large rooms; shady lawn. N. LEFEVER.

If you see the advertisement of any summer hotel or boarding-house in any paper, and desire further information, remember that the Recreation Department of The Outlook will gladly send information as to the resort and ways of reaching it.
Recreation Department, The Outlook, New York



The Mettawas, Kingsville, Ontario

(30 miles by rail from Detroit, Mich., on North Shore of Lake Erie)

Admittedly one of the most homelike and charming summer resorts of the continent. Abundant means of amusement being provided in the Casino and grounds, the house itself always affords repose; while its proximity to the city of Detroit gives retirement without inconvenient isolation. At the same time its private beach and beautifully wooded property of several acres render it entirely free from the excursion features which are so often objectionable.
For fuller particulars, illustrated pamphlet, etc., address the manager,
A. C. COLEMAN, Everett House, Union Square, New York.

New York

The Jackson Sanatorium
DANSVILLE, NEW YORK
(ESTABLISHED IN 1858.)
Elevated location, 1,200 ft. above sea-level, overlooking the beautiful Genesee Valley.
Personal Care of experienced Physicians. All valuable forms of treatment. Provision for rest, recreation, and amusement.
Elegant **fire-proof** main building and twelve cottages. Asphalt Roof promenade. Steam heat, open fires, electric bells, safety elevator, telegraph, telephone. Cuisine under supervision of Mrs. Emma P. Ewing, of Chautauqua Cooking School.
On line D., L. & W. R. R., between New York and Buffalo. Open all the year. For illustrated circular, etc. address J. ARTHUR JACKSON, Sec'y.

"INTERPINES"—A beautiful, quiet, restful "Home" for the nervous invalid; 60 miles from New York City; 800 ft. above sea-level. Appointments in every way desirable. Sanitation perfect.
Goshen, N. Y. FREDERICK W. SEWARD, M.D.
Resident Physician.

FERNWOOD HALL
on LAKE OZONIA
An ideal Summer Home for the weary, in the Adirondacks. Send for Booklet.
FREDERIC M. HEATH, Owner, Potsdam, N. Y.

Under-Cliff
Northern end of **Lake Placid, Adirondacks.**
A select family resort.
Comfort, excellence, refinement.
Circulars from Recreation Department, *Outlook.*

Dr. Strong's Sanitarium
Saratoga Springs, N. Y.
A popular resort for health, change, rest, or recreation all the year. Elevator, electric bells, steam, sun-parlor, and promenade on the roof. Suites of rooms with baths. Dry, tonic air. Massage, Electricity, all baths and all health appliances. Saratoga waters. Croquet, lawn tennis, etc. New Turkish and Russian baths. Send for illustrated circular.

BRENTFORD HALL Spuyten Duyvil-on-Hudson
Twenty minutes from Grand Central Station, N. Y. Two hundred feet above the Hudson. Views of river and Palisades unsurpassed. I. H. GERRY, Prop.

Pennsylvania

WERNERSVILLE, PA.—Belle Alto, or Beautiful Height, overlooking the Picturesque Lebanon Valley. Soft spring water; pure mountain air. Healthfulness of location unsurpassed. Opens May 1st. Special rates. E. YENNEY, Prop.

Pennsylvania

Water Gap Sanitarium
High and dry among the mountains, near the celebrated Delaware Water Gap. Dry, clear, bracing air. No swamps; no malaria. 35 years' experience. We treat all forms of sickness, and cure with excellent success the hardest cases. Use no drugs. Terms reasonable. Address for further information
WATER GAP SANITARIUM, Minsi, Monroe Co., Pa.

Walter's Sanitarium
WALTER'S PARK, WERNERSVILLE, PA.
Easiest of access; most delightfully located; for air, water, and scenery unequaled. Terms exceptionally low for first-class accommodations. Send for catalogue. ROBT. WALTER, M.D.

Rhode Island

THE MATHEWSON
Narragansett Pier, R. I.
Finest location at the Pier. Hot and cold Sea Water Baths. Sanitary arrangements have been thoroughly renewed. Send for circulars and terms to 260 Fourth Ave., N. Y.

TRAVEL

GOING TO THE COUNTRY?
Looking for some place which combines Health, Pleasure, Economy?
If so, send 6 cents for postage, or call and get free at offices below, the illustrated book, "Summer Homes." It gives list of hotels, farm and boarding houses, with
GOOD BOARD AT $5 PER WEEK
and upward, in Sullivan, Ulster, and Delaware Counties, on the main line and branches of the New York, Ontario, and Western Railway; 2,000 feet above the sea; location, prices, fares, &c., all in it; can be had free. In New York at Nos. 11, 165, 171, 212, 371, 944, and 1323 Broadway; 737 Sixth Ave., 134 East 125th St., 264 West 125th St., 251 Columbus Ave., 13 Astor Place, ticket offices foot of Franklin and West 42d Sts.; in Brooklyn, 4 Court St., 860 Fulton St., 215 Atlantic Ave., 98 Broadway, 253 Manhattan Ave., Greenpoint, or of J. C. Anderson, General Passenger Agent, 56 Beaver St., New York. On May 28, 29, and 30 excursion tickets for one fare will be sold at 371 Broadway and ferry offices, giving an opportunity of personally selecting a Summer home and also enjoying a day's fishing in this delightful region; tickets good returning May 31.

(*For other advertisements in this department see following page.*)

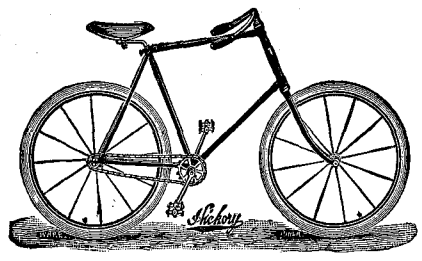
PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

May 1st —— Nov. 6th

HALCYON HALL

Millbrook,
Duchess Co.
N. Y.

The hotel curiosity of the nineteenth century. Situated on the peak of Dutchess County. Two and one-half hours from New York, via N. Y. Central R. R. Elevation, 1,000 feet. Dry air. Fine roads and livery. Extended views. Orchestra, ten pieces, three times daily. Terms, Five Dollars and upwards. Apply for terms and prospectus to
H. H. VALENTINE, Manager, Millbrook, N. Y.



Hickory
TRADE MARK

MODEL G.

No handsomer wheel in the market than our light roadster, MODEL G, which weighs only thirty-one pounds, and is the strongest wheel for its weight in the world.

HICKORY WHEEL CO.,
South Framingham, Mass.

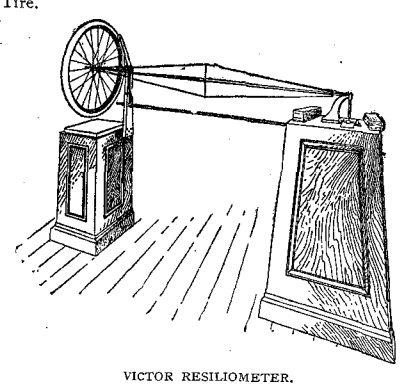
Catalogue free.

TIFFANY GLASS & DECORATING COMPANY
FURNISHERS & GLASS WORKERS DOMESTIC & ECCLESIASTICAL
DECORATIONS MEMORIALS
333 TO 341 FOURTH AVENUE NEW YORK

The Victor Pneumatic Tire.

. . Is the most resilient tire made. This has been proved by practical tests on the Victor Resiliometer—the only machine ever invented for testing the resiliency of tires.

At the New York cycle show, 1894, no other tire registered as many bounds as the Victor Pneumatic Tire.



VICTOR RESILIOMETER.

The proof of the pudding is in the eating, not in chewing the strings. Wherever tested, Victor Bicycles easily prove themselves the leaders.

Why not ride the best?

OVERMAN WHEEL CO.

BOSTON. PHILADELPHIA. DETROIT.
NEW YORK. CHICAGO. DENVER.
SAN FRANCISCO.

THE RALEIGH BICYCLES

On which **All World's Championships OF '92 AND '93 WERE WON,**

are the strongest wheels, as well as the lightest made. The 23-pound road wheel and 19-pound racer are the firmest, speediest, safest, lightest wheels known. The RALEIGH bearings are unequaled for light-running qualities. For catalogue address

THE RALEIGH CYCLE CO., 2081-3 7TH AVE., NEW YORK. 289 WABASH AVE., CHICAGO.

All the Family Use

Comfort Powder

Because it heals all skin affections.

Cures Itching,
Eczema, Erysipelas,
Chafing, Bed Sores,
A Chafing Baby, Tender Feet,
Irritation under Truss, Burns.
It ensures a Clear Complexion.

Send 4c. in stamps for sample. Sold by druggists. Price, 50 cents per box, postage paid.

COMFORT POWDER CO., HARTFORD, CONN.

Use COMFORT SOAP for Hands and Complexion, 25c.

Dress Linens and Linen Ducks

Ladies' Costumes of these materials will be ultra-fashionable for mountain and seashore this Summer.

An importation, just received, contains the very best qualities, in the choicest colors: Natural, Ecru, Tan, Butcher-Blue, Lavender, Pink, and Azure.

These were made from our special order in Belfast, and are now displayed in our Linen Department on the main floor.

James McCreery & Co

Broadway & 11th Street
New York

WEDDING INVITATIONS,

CORRECT IN STYLE.

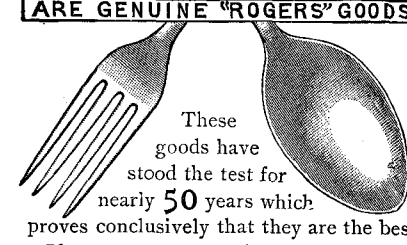
DEMPSEY & CARROLL,

Art Stationers,

UNION SQUARE,
NEW YORK.

SOLD BY FIRST-CLASS DEALERS

SILVER PLATED SPOONS FORKS etc STAMPED
1847 ROGERS BROS. A1.
ARE GENUINE "ROGERS" GOODS.



These goods have stood the test for nearly 50 years which proves conclusively that they are the best.

If you are not sure where the genuine 1847 Rogers Goods can be obtained, address the MERIDEN BRITANNIA CO., Meriden, Ct.

Illustrations of latest designs and valuable information will be mailed you. (Mention this paper.)

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

The Outlook

A Family Paper

NEW SERIES OF THE CHRISTIAN UNION

Volume 49 For Week ending 28 April, 1894 Number 17

The Week

THE miners' strike planned by the National Convention in Columbus is now on. Except in Colorado and Kansas, nearly all the bituminous coal miners in the country stopped work at the close of last week. The number of those striking exceeds one hundred thousand. The reason that there is so much less bitterness than usual in the present strike is that the men are attempting to fix a National schedule of wages, which many of the operators are willing to pay in case their competitors agree. Such a schedule for several States was arranged in Columbus six or seven years ago, and for some time prevented labor difficulties upon the wages question. Gradually, however, the operators from one State after another withdrew from the agreement, until last year Ohio was the only State in which operators and miners were bound together in this way. The basis of last year's agreement was seventy cents a ton. During the winter wages in Pennsylvania were so much reduced that the Ohio miners consented to a reduction to fifty cents a ton until a new schedule applicable to the competing coal-fields could be established. The present strike is for the establishment of this new schedule, with seventy cents a ton as a basis. So many of the operators express their willingness to pay the old rate if their competitors will do the same that the men are hopeful that a satisfactory agreement will soon be reached.

❀

The "Industrial Army" has risen from the proportions of a National joke into those of a serious National problem. The project that representatives of the propertyless classes should march to Washington and demand legislation, instead of being the dream of an individual, proves to be the dream of thousands. In every part of the country, except in the old South, companies of volunteers have formed, and, in the West at least, these companies, instead of being reduced and destroyed by popular ridicule and neglect, are helped along and recruited by an almost passionate popular sympathy. Last week public attention was centered upon the division under "General" Kelly at Omaha and Council Bluffs. As is usual in labor matters, the reports telegraphed over the country differed widely from those given in the local papers, even of the most conservative character. According to the Omaha "Bee" (the leading Republican paper of Nebraska), when "General" Kelly's army arrived from San Francisco and Ogden on Sunday of last week, the people of Omaha expected to find a body of tramps, if not of desperadoes. They soon learned, however, that the reported "capture" of a Union Pacific train was with the knowledge and consent of the managers of that road, and that the Army was made up of law-abiding workingmen out of work. Governor Jackson, of Iowa, had the day before ordered out several companies of militia to protect the property of railroads. Commander Kelly, in a speech which did much to reassure the two cities, declared that the action was unnecessary, that the Army's mission was entirely pacific, and was directed solely to asking from Congress relief for the unemployed through irrigating work in the West and road-making in the East. The good impression then made increased as the week went on. In a few days the militia was withdrawn, in accordance with the demand of public sentiment. Money and supplies for the Army were liberally contributed, and ordinarily conservative people began to demand that the railroad should transport the Army in box cars across the State. At a meeting in Council Bluffs it was proposed to raise money to pay full fare, but the sentiment of the meeting was against such a concession to the railroads, at whose demand the militia had been called out. At a great public meeting held in Omaha on Wednesday evening to consider the situation Mr. Kelly made a speech, in the course of which he said:

"When we reach Washington and present our living petition to Congress—a petition that cannot be pigeonholed, referred, or put in the waste-basket—something must happen. You ask me, What will we do? My answer is: What will the other fellows do? Do you not think that in California to-night there are thousands of women and children kneeling by their bedsides, praying to God for the success of the Industrial Army? So long as these prayers are ascending we will not turn back, nor will we abandon our purpose."

❀

"With the close of his speech," says the "Bee," "men rushed to the platform for the purpose of contributing funds. . . . Dr. Duryea, upon being requested to speak, said that it was beyond his power to deliver such a heartfelt address as that of the young man who had just preceded him. It had given him much pleasure to listen to the clearness, good judgment, and eloquence of the commander of the Industrial Army. The members of that Army, he was convinced, were willing to engage in any kind of honorable toil had they the opportunity. He was a firm believer in the principle that this was a nation for the people and by the people. 'We do not rule, nor will we rule, so long as there are packed caucuses and venal legislatures; but when there is justice to all, there will be a change.'" In the course of the evening about three hundred dollars were contributed. The same afternoon two hundred employees of the Union Pacific shops marched over the hill to the camp of the Industrial Army, carrying provisions and a contribution of over one hundred dollars. Still more money came to the Army through a fund opened by the Mayor of Omaha. And so the tide of public feeling in favor of the Army continued to rise until, on Friday, when the Army took its departure, five thousand Omaha trades-unionists marched across the Missouri River bridge, captured a train, and placed it at the Army's disposal. "General" Kelly refused to accept it, saying that the Army stood for the principle of obedience to the laws. His army of fifteen hundred trudged on afoot, but provisions and blankets are being sent to them from every side, especially by the farm-

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

ers of Iowa, so that the successful crossing of that State is only a matter of a few days, even if no train is placed at the Army's disposal. The meeting held at Boston on Sunday afternoon to cheer the departing company from that city was much less significant. The company was but a small squad, and the great mass of those who gathered were hostile to its aim. This hostility developed into mob violence, which the police did not repress. In Boston, however, as at Omaha, the members of the Army were generally people of character, Morrison I. Swift, the leader, being also a man of decided ability, a graduate of Williams College, who, after graduation, studied in Germany. The detachment of men immediately under the leadership of "General" Coxey had on Monday reached Boonesboro', in Maryland. Demonstrations like these, of public unrest such as only widespread suffering could produce, are not to be passed over with ridicule by any man of heart, nor, indeed, by any man of brains.

❀

The difficulties on the Great Northern Railroad which caused the present strike began last fall. Because of the business depression the road reduced the wages of all its employees, except engineers and firemen, with whom it had special contracts to be broken only by mutual consent. At that time all wages under $120 a month were reduced fifteen per cent., and all between $120 and $200 were reduced twenty per cent. During the winter the Company asked for a new schedule, and finally gave notice that further reductions would be made on April 1. The men would not accept these, and the management suspended further action until President Hill could return from Europe. On his return, the order of a reduction was confirmed, and the rumor spread among the employees that men were being engaged in the East to take their places. This led to an immediate strike, without notice to the Company. The officials of the latter promptly issued a conciliatory circular absolutely denying the rumor that they had been making arrangements to replace their old force. Nevertheless, confidence was not restored to the extent of bringing men back to work pending negotiations. The demand which they have formulated is the restoration of the wages of a year ago. This the Company is not likely to grant, since the universal fall of prices—particularly the prices of farm products shipped over the road—has led to a serious reduction of the railway's earnings. The strike is being conducted by the American Railway Union, a new organization which includes the lower ranks of railway employees. The Brotherhood of Engineers is out of sympathy with this union, and its chief has declared that the engineers have no grievance. In a struggle between united capital and divided labor, particularly at a season of business depression, the length of the conflict seems to be the only thing uncertain. President Hill, fortunately, expresses his willingness to arbitrate under fairly liberal conditions, and a satisfactory agreement may be speedily reached.

❀

The antagonistic opinions delivered by the Supreme Court of South Carolina upon the Dispensary Law of that State are simply the briefs of partisan attorneys. The two Conservative Judges who declare the law unconstitutional made one extremely strong point against it. One article in the Constitution of South Carolina declares that powers not enumerated as belonging to the Legislature are reserved to the people. To engage in any business enterprise is not among the powers specifically enumerated, and although the State once engaged in the banking business, the precedent is of little weight, since a prior Constitution was at that time in force. Had the Conservative Judges urged this point alone, they would have carried conviction with most lay readers. Unfortunately, however, they began with quotations about the inalienable rights of man and the sacred rights of property, which this law against private liquor-dealing was alleged to violate. Their argument upon this point was as forcible against the old local-option law as against the new dispensary law, yet they admitted that the old law was constitutional. Then they proceeded to ask whether the State was exercising its police powers in establishing the dispensary system, and declared that it was not, but that—despite the avowals of its framers—the law was aimed "merely" to create public revenue, and would extend the business by giving all taxpayers an interest in its extension. This was so blindly partisan—not to say hypocritically so—that one was tempted to pronounce the decision palpably bad, before reaching the really strong argument above referred to. The opinion of the Reform Judge, in favor of the law, was likewise partisan, containing an earnest temperance speech, and demonstrating at great length the inconsistency of the Conservative Judges. Both opinions seem to have sprung from partisan feeling, and if the matter can be brought before the Court again in July, when the Reformers will be in the majority, last week's finding will doubtless be reversed. The Ohio tax law survived alternating partisan decisions of this sort, and maybe the dispensary system will. Certainly the testimony in its favor from impartial observers has grown stronger as time has gone on. Apparently, if Governor Tillman asks for a constitutional amendment authorizing the dispensaries, he can secure its adoption. He has not yet announced his policy, further than to express his uncertainty whether the decision establishes prohibition or the unrestricted sale of liquor. The Court may be asked to make clear this important point.

❀

The citizens' movement in Kansas City, which nominated a candidate for Mayor on a Civil Service Reform platform, seems to have triumphed even in its defeat. Its candidate was an independent Democrat, who received sufficient Democratic support to poll more than half the vote of that party. The regular Republican candidate, however, received the support of the great mass of Republicans, and was elected by a large plurality. Last week he was inaugurated, and in his inaugural address made post-election pledges of almost the same character as the ante-election pledges of the citizens' candidate. Respecting the police and fire departments, he declared specifically that they should be "divorced from politics," and that members of these departments, while entitled to vote as they pleased, "should not be permitted to advance the claims of any party or any candidate." Respecting municipal franchises, he was equally clear in his demand that the business of the public should be conducted on business principles. He promised that the litigation with the private waterworks company—which has attempted to perpetuate the franchise supposed to expire last year—should be pushed forward, and the monopoly be made the property of the city. (This conclusion of the suit has already been reached.) Respecting the franchise of the Kansas City Gas Company, which has also just expired, the Mayor, after briefly reviewing the extortions of the old monopoly, promised that no new grant for a term of years should be made unless the lowest possible prices were secured to consumers, and an adequate revenue to the city treasury. "In any franchise to be granted," he said, "the right of the city by purchase to become the owner of the works should be

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

clearly reserved. In disposing of this and other franchises, the property of the people, the people will, as they should, hold us, as their servants, to strict account." These declarations, so satisfactory to the municipal reformers of Kansas City, bring out clearly the encouraging truth that wherever there is a strong and persistent reform sentiment shown, it is bound to have its influence upon the public administration, whatever party may be for the time in power.

❀

The school law in New York State, in providing for public education in cities, has made provision for a Board of Education, a Superintendent and assistants, a body of Inspectors, and Boards of Ward Trustees, thus redundantly officering educational authority, and, consequently, not marking the lim tations of that authority. Reform has long been felt to be necessary, and last year the Legislature authorized the appointment by the Mayor of the city of New York of a Commission of five gentlemen to draft a bill providing for the necessary changes. Mayor Gilroy appointed Messrs. Ellery Anderson, Oscar Straus, David McClure, Stephen H. Olin, and Thomas Hunter, who, after studying the situation thoroughly and after granting public hearings to all interested persons, drafted a bill, now before the Albany Legislature, in which the authority of the Board of Education is increased, the Ward Trustees virtually abolished, and a Board of Superintendents instituted. The bill further provides for a City Superintendent of Schools at a salary of $7,000, and one District Superintendent at a salary of $5,000 for every district which shall number over one hundred thousand inhabitants, all of these superintendents constituting the Board, which shall have power to license teachers. The system of Inspectors is abolished, and well it may be. This scheme of reform will correct grave abuses under the present law. Primary-school accommodations are at present absurdly inadequate. Classes are overcrowded, sanitation receives but little attention in many buildings, and thousands of elementary pupils are shut out altogether from school privileges. The bill will concentrate responsibility, put the schools under more competent control, and, if it is passed and intelligently and adequately operated, the schools of the city of New York may in time become worthy of the metropolis of our country, instead of being, as at present, only too notoriously behind those of Boston, Buffalo, Cleveland, Denver, and many other smaller places.

❀

The census bulletin on National wealth is an extremely significant document. According to its figures, the United States is now by far the richest nation in the world. Ten years ago the wealth of the United Kingdom was greater than our own, and that of France but little less. To-day our wealth exceeds that of the United Kingdom, with Norway, Sweden, Denmark, and Holland added, and equals that of France, with Belgium, Italy, Switzerland, and Greece—the remainder of the Latin Union—added. The estimated increase in our wealth (from $43,000,000,000 to $65,000,000,000) is doubtless too great for a single decade, but has probably been reached to-day. Meanwhile our wealth is increasing by leaps and bounds, while that of the Continent of Europe is remaining stationary. Between 1880 and 1892 M. Pierson, the Dutch Minister of Finance, estimates that the value of landed property in Holland has decreased from $1,600,000,000 to less than $900,000,000. In France, M. de Foville estimates that a similar decline in values has taken place to some extent in the agricultural districts. In our own country this decline in farm values, if we may believe the census bulletin, is confined to the States east of Indiana, and even among these amounts to but ten per cent. Altogether, the signs of the times are that the beginning of the new century will find the wealth of the United States nearly equal to that of all the nations of western Europe except Great Britain; while the wealth of Greater Britain will exceed that of the rest of the world. So much for the economic value of the highest standard of private morality and the largest measure of political liberty.

❀

On statements made by the New York Association for Improving the Condition of the Poor, the Charity Organization Society, the Children's Aid Society, and eleven other philanthropic societies of New York City, it has been estimated that, including newspaper and other funds, during the year ending March 1 the enormous sum of fifteen million dollars was spent by public and private benefactions in the metropolis for the relief of the poor. This is one-half more than in any preceding year, and the increase is accounted for by the fact that more people contribute money for direct charity now than formerly, and that the gifts of those who always contribute have been larger than usual. Of course the incentive to this has been in the enforced idleness and consequent distress resulting from the hard times attendant upon such a financial and commercial panic as that which we have just endured. This serious situation has been adequately met by the Charity Societies, in their judgment, and they declare that no case of extreme suffering had been discovered too late to give needed aid. On the other hand, these societies aver that emotional and misguided giving has greatly increased their burden by keeping the unworthy poor alive to the success which only too often attends imposition, and, by stimulating beggary, in changing semi-dependent persons to veritable paupers. After all is said, nevertheless, the fact remains that an acute and extraordinary situation, with scores of thousands of men out of work, demands extraordinary remedies, not applicable in chronic conditions of poverty and distress.

❀

The Commission appointed by Governor Flower to try the charges against the managers of the Elmira Reformatory is composed of men whose judgment, if they really conduct the investigation themselves, will be conclusive with the people of the State. Judge Learned is a well-known jurist; Mr. Deyo, of Binghamton, is said to be personally familiar with the Reformatory; and Dr. Austin Flint, of this city, is eminent in the medical profession. There is a charming *naïveté* in the suggestion of the "World" that this Commission accept the investigation of the State Board of Charities. It is because that was not an adequate investigation that this investigation has been called for by public sentiment and ordered by the Governor. And it is not improper to say again that the fundamental objection to that so-called investigation is that it was really conducted by a single person. It is not consonant with American ideas to condemn any reputable citizen on the verdict of a jury of one man.

❀

The "Sunday-School Times" returns to its charge that the Blakeslee System is organized for financial reasons and in the interest of a special publisher. The charge comes with ill grace from a paper which has made out of the International System a great deal more money than the publisher of the Blakeslee System is ever likely to make. We do not believe that its statement is correct as regards the assertion that the Blakeslee System is covered by copyright. We have no doubt that any publisher would

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

have a right to take the Scripture lessons recommended by the Bible Study Union, exactly as any publisher has a right to take lessons recommended by the International Committee, and make them the basis of lesson papers. What is covered by the copyright is the treatment of the Scripture, furnished in the one case by Mr. Blakeslee, in the other case by the editor of the "Sunday-School Times" and by other editors. While the "Sunday-School Times" is attacking Mr. Blakeslee and the Bible Study Union, and imputing unworthy motives to them, the International Lesson Committee is adopting some of the fundamental principles involved in the Blakeslee System. At a meeting of that Committee recently held in Philadelphia, it was resolved to indicate a longer lesson than has been common, and so to state the topic as to show the historical connection and progress, marking certain selected verses which may be printed in the "Helps" and be the sole lesson for those who prefer short ones. It was also resolved to prepare for 1896 a separate course of primary lessons. This concession to the demand which has been increasingly made for a change in the International course comes late and comes grudgingly. It ought at least to be accompanied with a frank recognition of the service rendered to the churches by Mr. Blakeslee, in really coercing the International Committee to adopt a method which no persuasion and no criticism sufficed to induce it to consider.

❀

The depression of trade has caused deficits everywhere even in Great Britain, and the Liberal Ministry, which desired to abolish the taxes on the "breakfast-table," has been obliged instead to increase taxation. The burden of this increase it divides between the propertied classes and the working classes. The latter it would reach by an increase of twelve cents a gallon on spirits and twelve cents a barrel on beer; the former it would reach by a slight increase in the income tax and a considerable increase in the tax upon large inheritances. The proposed taxes upon the working classes, it will be observed, fall exclusively upon intoxicants, and therefore exclusively upon their luxuries. In like manner, the proposed taxes upon the propertied classes are so arranged that the burdens will be lighter rather than heavier upon incomes merely sufficient to provide the necessities and comforts of life. The income tax is so changed that it will be 3½ per cent., instead of 3 per cent., on incomes above $2,500, but on incomes less than that amount a portion ranging from $500 to $700 will be exempt. This exemption is greater than heretofore, and indicates a strengthening of the popular feeling that incomes merely adequate for healthful living should be lightly taxed. The smallest income taxed will be, as before, $750, but the possessor will be taxed on only $50 instead of $150. In the inheritance tax the reform proposed is still more far-reaching. The Administration proposes that the complicated inheritance taxes shall be consolidated, and that the taxation be made progressive —the rate rising from 1 per cent. on estates between $500 and $2,500 to 8 per cent. on estates above $5,000,000. Estates less than $500 will be, as heretofore, exempt. The last Conservative Chancellor, Mr. Goschen, partially recognized the progressive principle by imposing an additional 1 per cent. on all estates above $50,000. Sir William Vernon Harcourt, the Liberal Chancellor, in the present budget boldly avows this principle, and we may expect soon to see it an established part of the tax system of Great Britain, just as it is already of the systems of Switzerland, Australia, and, in some degree, also of Canada. Such progressive taxes, while socialistic in the sense that they help to equalize the distribution of wealth, are anti-socialistic in the sense that they widen its distribution and preserve the principle of property and make its operation more beneficial.

❀

Cabinet crises continue to be the order of the day in Europe. We reported last week the recent resignation of the Egyptian Ministry and the fact that the English Commissioner had practically nominated the new Ministry. In Holland, where it was expected that the Queen Regent would avoid a dissolution of Parliament and form some kind of a coalition ministry, on account of the failure of the bill extending the franchise, a dissolution has actually taken place; the Minister of Foreign Affairs has resigned, but the rest of the Cabinet remains intact. Liberal opinion seems to favor the action of the Ministry, as do also the Catholics and the group known as Anti-revolutionaries. No details of the results of the general election held last week have yet been received. In Belgium the Ministry resigned after a defeat on the question of proportional representation, but the situation gained an element of humor from the fact that there was no one into whose hands the Ministry could place their resignations, the King having quietly slipped off to Switzerland incognito, without leaving his address. This ministerial episode may delay for a little the parliamentary reform now being carried through in Belgium, but it is not likely to be of any serious moment. The Minister of the Interior becomes Premier in the new Cabinet, and the chief function will apparently be to conduct affairs pending the holding of the general election. In Austria there are premonitions of an approaching Cabinet crisis in connection with the Reform Bill. In Servia the ministerial crisis was brought about by the resignation of the Finance Minister. The situation in that country does not look any more peaceful than when it was reported in these columns in some detail not long ago. The taxes are falling more and more into arrears, and there is no disposition, apparently, to pay them.

❀

The long parliamentary struggle in Denmark, extending over about twenty years, has been recently brought to an end. The Ministry and the Upper House on one side and the Lower House of Parliament on the other have been in sharp antagonism. For nine years past the latter has exercised its power over the finances to refuse to vote supplies. The Government has raised money provisionally by royal decree, and so, by subjecting the Constitution to a strain which it could not have borne indefinitely, the Government has managed to get on in the face of an adverse majority in Parliament. From 1884 to 1890 there was a complete deadlock between the two Houses. In the latter year, however, a number of "Moderate Liberals" came to the support of the Ministry on other questions than financial ones. The death of the Radical leader, Mr. Berg, very seriously diminshed the strength of the Radicals, and the general election held two years ago involved a still further loss. The struggle has now been brought to an end by a compromise over the question which has been at issue from the start—the question of army estimates. Mr. Estrup, the veteran Conservative leader, has taken advantage of the Conservative triumph to retire from active politics. This is one of the few instances in recent times in which the progressive party has been defeated after a long struggle, and this defeat is due undoubtedly to the great personal popularity of the King. A settlement secured by such influences is not, however, likely to be permanent.

❀

We briefly noted last week the proclamation of a protectorate in Uganda. Speke and Stanley first introduced this

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

interesting region to the world. Then came an era of attempted civilization by the British East African Company, with its capital of ten million dollars and its force of pioneers. A year ago they declared that Uganda was too large a burden on private enterprise, and asked the Government to assume control, to save not only the missionary stations on Victoria Nyanza and the lives of the converts, but also the lives and property of the natives, who had now upon them the horrors of war as a result of blunders which were frankly avowed to have been committed by the Company's agents. Not the least evil was the unhappy strife between Protestants and Romanists. A railway from Mombasa to Lake Victoria Nyanza, a distance of about seven hundred miles, is also a growing necessity, and could not be carried out by the Company's enterprise. Quickly following the report of the late Sir Gerald Portal, a fortnight since, came the tidings, after a five months' journey, that Major Owen, of the Company's forces, had defeated the Kabaka (King) of Unyoro. Now we have the long-expected announcement by Sir William Harcourt, in the House of Commons, that Uganda has been placed under a British protectorate, consisting of a regular administration by a Royal Commissioner, with a staff of officers and the present force of Soudanese soldiers. As had been pointed out long since, England really could do nothing else, as otherwise France or the Congo State would eagerly grasp the opportunity of seizing the country. Sir Gerald's recommendation, coinciding exactly with public sentiment, has thus decided an already decided Government to retain Uganda; and it is to be hoped that the Rosebery policy of 1894 in Africa will be more firm and consistent than was that of the Gladstone Cabinet in 1885. England may have no more Gordons to lose, but she could ill afford to part with the Cromers and Owens and Rhodeses who are the pioneers and pillars of Anglo-African civilization.

❀

General News.—The Evicted Tenants Bill was introduced into the House of Commons on Thursday of last week by Mr. John Morley; it sets up a Board of Arbitrators in Ireland having the functions of a Land Court; the exact provisions of the bill we shall discuss next week.——The House of Commons by a very large majority last week voted in favor of continuing the present grant of £10,000 yearly to the Duke of Edinburgh; the proposition to discontinue the grant was based on the assertion that the Duke of Edinburgh is now really a foreign reigning monarch.——The Grand Duke Ernest Louis of Hesse on Thursday of last week married, at Coburg, his cousin, the Princess Victoria Melita of Saxe-Coburg; the festivities were on a large scale, and a great number of royal and princely personages were present. Other royal marriages to take place before long will be those of Prince Charles of Hohenzollern-Sigmaringen to Prince Josephine, the daughter of the Count of Flanders (May 22), and that of the Czarewitch of Russia and Princess Alix of Hesse; the betrothal of the latter couple has just been announced.——Very severe earthquakes were felt throughout Greece last week; the city of Thebes was almost wholly destroyed, and in Athens many buildings were thrown down; at first it was reported that there had been little or no loss of life, but as the smaller towns and country districts are heard from it becomes evident that a good many lives were lost, while the destruction of property has been enormous.——The last events in the Brazilian war occurred last week, when Admiral Mello went to Buenos Ayres with five vessels and surrendered them to the Argentine Government, which has passed them over to President Peixoto; it is now known that the insurgent battle-ship Aquidaban was sunk by torpedoes on April 16, in an engagement with Federal cruisers.——The Hon. Thomas J. Jarvis has been appointed to the United States Senatorship from North Carolina, made vacant by the recent death of Senator Vance, and has accepted the appointment.——Jesse Seligman, the New York banker, and head of the firm of J. & W. Seligman & Co., died at Coronado Beach, Cal., on April 23.——The Bishop of Autun, France, has been elevated to the Cardinalate.——Émile Carnot, the French Anarchist under arrest in London, has confessed that he plotted to blow up the Royal Exchange.——Members of all the Catholic orders, except the Jesuits, will be allowed to re-enter Germany.

Professor Adolf Harnack

We surrender large space this week to an article by Professor Adolf Harnack. The publication of this article in one respect violates the traditions of The Outlook, for it is a reply to criticisms which The Outlook has not published, and which probably most of our readers have never seen. But, replying, as it does, to a rationalistic critic on the one side, and to a Roman Catholic critic on the other, it affords an admirable statement of the principles and an admirable illustration of the spirit of the New Orthodoxy, as distinguished from those of rationalism at one extreme and ecclesiasticism at the other. And this is an important service to render, because so-called liberalism is continually assuming to rebuke the New Orthodoxy as not being consistently liberal, and ecclesiasticism is as continually attacking it as a disguised infidelity.

Adolf Harnack is the son of Theodosius Harnack, a Lutheran theologian, who was for many years the Professor of Practical Theology at the University at Dorpat. He had born to him on May 7, 1851, in Dorpat, twin sons, both of whom became teachers. Adolf studied theology in Dorpat, and took his degree in 1872. In 1879 he was called to the University of Giessen, where he soon attracted attention as a lecturer on Church History; in 1886 he was called to Marburg; and in 1889 to Berlin, where now, at the age of forty-two, he ranks as the first of living Church historians. The late Dr. Schaff said of him that he was "the ablest of Neander's successors." He is one of the most prolific writers of the day, and in this respect is like Dr. Schaff. Among his first published works was "A Criticism of the Sources of the History of Gnosticism," published in 1873. Then followed his edition of the "Apostolic Fathers," in which Professors Gebhardt and Zahn assisted. In 1880 appeared his "Monasticism: Its Ideals and History;" in the next year, the first of his contributions to a large work, which has now reached its tenth volume, on "Texts and Studies in the History of Early Christian Literature." This great work has been issued in co-operation with Professor Gebhardt, and many of the ablest young scholars have contributed to it. In 1884 Professor Harnack published the newly discovered "Didache," and in 1886 the first volume of his "History of Dogma" was given to the public. This last at once attracted the attention of Church historians and theologians of every land. A second edition of the first volume soon followed, and the other two volumes were published within three years. It is safe to say that no work in theology during this generation has created so much of a sensation as this last work. Professor Harnack is a joint editor with Professor Emil Schürer of the "Theologischer Literaturezeitung," which they started in 1881. His last work, "A History of Ante-Nicene Christian Literature,"

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

the first volume of which has just appeared, will summarize his labors in that field.

In person Professor Harnack is rather tall and of striking appearance, with large and very bright eyes, brown hair, nervous temperament, genial, but keen and witty and often sarcastic. He is the most popular lecturer in the theological faculty in Berlin, and, indeed, in Germany. His lecture-room, one of the largest in the University, is crowded. He lectures with only a few notes to guide him, and speaks with all the fervor and enthusiasm of a political orator. He has a charming and highly accomplished wife, and several attractive children. He is a man of genuine piety and thorough scholarship, and is the best type of a German evangelical thinker; and, despite his youth, is an acknowledged leader among German theologians. The paper which we publish from him is thus at once a type of the New Orthodoxy as it appears in Germany, and a representative of that much-abused German theology to which even those who are freest to abuse it are largely, though unconsciously, indebted.

Wanted—More Party Loyalty

In England and America we have had government by parties; in France, government by factions. In the Anglo-Saxon community each party has had certain fundamental principles, has adhered to those principles, and has worked for them unitedly. In the Latin communities there have been as many opinions as individuals, and the party has lacked coherence, and therefore power. In the present aspect of English and American politics one cannot but apprehend a tendency toward the French or factional method as against the Anglo-Saxon or party method of government. The strife of factions in the Liberal party in England has been notorious, and the genius of Mr. Gladstone has been recognized in nothing more than in his power to keep together his followers, who should have been kept together simply by the cohesive power of a great principle. In this country the Democratic party entered this Congress with an overwhelming majority in the House of Representatives, and a working majority in the United States Senate. They were committed to a definite policy both on the currency and the tariff. But factions sprang up within the party, partly personal and partly political, and, after a Congressional session lasting seven or eight months (including the extra session), nothing has been accomplished toward the fulfillment of the party pledges. The income tax, which the country did not vote upon, has been sprung upon the country; the revised tariff which it did vote upon has not been pushed to a conclusion; and the promise of measures to secure bimetallism has been wholly unredeemed.

This is not purely a Democratic fault, for the same condition of things exists in the Republican party in the Empire State. In that State last fall the Republican party was elected by an overwhelming majority, and given control both in the Assembly and the Senate. It was elected as a protest against ring rule in the State, and especially in the city of New York. It was elected for the purpose of overthrowing Tammany; but, after the winter's session, not a single measure which threatens the rule of Tammany has passed the two Houses. The only measure approximating anti-Tammany legislation is the repeal of the bill of last year depriving the city of Buffalo of self-government, and the provision for an investigation of police administration in the city of New York. Other measures for the relief of the city and the State have been proposed, some of them adopted by a Republican caucus, but none of them pushed forward to, or even far toward, a successful issue.

There is a good deal of outcry in this country against excessive partisanship, and there is justification for the outcry; but what the country sorely needs in politics is party unity and party loyalty: organizations, each with definite principles presented in platforms to the people, and each loyal to those principles when it is given power to embody them in legislation. Such men as Senators Hill and Murphy in the United States Senate, and Senators Coggeshall, Donaldson, Reynolds, and Owens, in the New York Senate, each of whom takes advantage of his position to work against his party and its principles, are a menace, not only to their parties, but to representative government, which cannot be carried on successfully without loyalty by the representatives to the party and to the principles which they are elected to represent.

An Anti-Suffrage Movement

We publish in another column a remarkable protest against woman's suffrage, signed by twenty-one women of unquestioned standing in the city of Brooklyn. This protest is remarkable for several reasons.

It is purely a woman's protest against woman's suffrage. It is signed only by women; and regards the question wholly from the woman's point of view.

It claims immunity from suffrage as a right of woman, and protests against the imposition of the suffrage upon her as a wrong to woman; it denies that she needs or desires the vote for her own protection, and equally denies that she is under obligation to assume it for the benefit of others.

It is purely a local and spontaneous movement; growing out of a conference of women to consider the subject, and expressing the convictions of a large body of women who have hitherto kept silent.

It makes no appeal to sentiment; none to feeling; none even to tradition. It is in tone absolutely calm, passionless, thoughtful. In arguing the right of women to be excused from political strife it proves the capacity of women to deal intelligently with a fundamental political theme. The question involved in the woman's suffrage movement is not, Has woman the capacity to think clearly? but, Has she a right to be free from the obligation to act politically?

This protest stands thus far isolated, though we understand that a similar spontaneous movement is going on quietly in the city of New York. If any reader of The Outlook desires to join in this protest, she will find in the statement which accompanies it the direction how to proceed. But these women do not propose to enter the lists in a political struggle for their rights. They have not established, and do not propose to establish, any bureau or headquarters, nor to issue any literature, nor to hold public meetings, nor to make public speeches. How far they may be forced into these measures the future only can tell. But they have reluctantly spoken for the silent women—we believe the silent majority—whose silence is due rather to their dislike of publicity than to indifference whether their right to privacy shall be respected or not.

The woman's suffrage movement has not heretofore been treated seriously. The time has come when it must be treated seriously. Every woman is under sacred obligation to herself and to her children to ponder it carefully, and weigh well the arguments *pro* and *con*. If, as the result

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

of that deliberation, she desires the suffrage, let her (in this State) send her signature to "Sherry's," 404 Fifth Avenue, New York City, to be appended to the petition for woman's suffrage. If, as the result of that deliberation, she does not desire it, either as a privilege or as a duty, let her send her signature to Mrs. W. A. Putnam, 70 Willow Street, Brooklyn, to be appended to the protest against woman's suffrage. Let her do one or the other. For it is the women who have to decide this question.

In coming to a decision our readers have a right to the counsel of this paper. We do not believe that the extension of the suffrage will be of advantage either to woman or to the community. We think that it will be of distinct disadvantage to both. And we cannot better state the reasons for this our conviction than by referring to the Woman's Protest against Woman's Suffrage reprinted in this issue of The Outlook from the dailies of New York and Brooklyn.

How to Pay the Debt

This letter ought to appeal to every lover of his country and his kind. Read it with care:

The Congregational Home Missionary Society,
Bible House, Astor Place, New York,
April 9, 1894.

We are pained to be compelled to inform you that we are under the necessity of curtailing our estimated expenditure for the new year beginning April 1, by $75,000. Our receipts for the year closing March 31 were only $413,832 (including the balance from preceding year), while our expenditure was $498,354; leaving a deficit on our books of $84,521. This notwithstanding the fact that we have sold $33,000 of securities in our hands and applied the proceeds to current expenses. We are now borrowing at the bank $125,000.

With the most liberal view of our probable receipts in the immediate future we cannot anticipate their being maintained at a larger sum than during the year just closed. Even should this view be sustained, our debt would be doubled by the end of the current year, which would be disaster. There is, therefore, no alternative before us. With a full consciousness of the great hardship that will be entailed on the entire home missionary field, we find ourselves driven, as wise administrators of the trust you have committed to us, to announce this reduction in the appropriations for the new year. We are helped to our decision under this sad necessity by the voluntary suggestion of our executive officers that the curtailment begin with a reduction of 10 per cent. in all administrative expenditures; which we have therefore made.

We now appeal to you to give us the means to restore the estimates at the earliest possible moment. This we pledge ourselves to do so soon as we are put in funds; and we shall plan to carry our debt as it now is at the bank, unreduced, until after the estimates are restored.

We desire to assure our brethren that this course has been decided upon only after much anxious deliberation and after we have waited for light until the last moment within which delay was possible.

WILLIAM IVES WASHBURN,
Chairman Executive Committee.
JOSEPH BOURNE CLARK,
WILLIAM KINCAID,
WASHINGTON CHOATE,
} *Secretaries.*
ASA A. SPEAR, *Recording Secretary.*
WILLIAM B. HOWLAND, *Treasurer.*

The difficulty involved in such an appeal as this is that most persons of moderate means read of a debt of $84,000 with a feeling of hopeless despair. They imagine that such a case appeals only to men who can send in a check for $1,000. But "many a little makes a mickle." Undoubtedly there are twenty thousand persons in the United States who, on reading this letter, could, without serious self-sacrifice, put a five-dollar bill in an envelope, address it

Home Missionary Society,
Bible House,
New York City,

and drop it in the post-office.

And then the debt would be paid.

Editorial Notes

—"The Moujik Czar" has been heard from again, and far more gratifyingly than in the case of the Russian Hebrew peasants. His scheme of providing State-paid attorneys for the people in criminal and civil actions is about to take effect. The Emperor says that wherever a public prosecutor is appointed with pay from the Government, there should be equal provision made for the defense.

—Purists in language have often pointed out that there is no such word as *chaperone*, the French word *chaperon* being used of both sexes, though masculine in form. But what shall we say when we find (as we do in last Sunday's "Tribune") a young *man*, and a college graduate, advertising his services as "traveling companion, *chaperone*, or tutor"! One is not surprised to find the same advertiser asserting that his references are "supreme."

—The Behring Sea difficulty is out of the way, but another international trouble has loomed up on the horizon. The London "Speaker" has had the audacity to speak lightly of Mr. George W. Smalley; of whom it says that "he has grafted upon a stern Republican virtue the lighter graces of our aristocracy." It goes on to draw a picture of "this Republican champion mounting the rampart of Tory prejudice with the stars and stripes in one hand and an invitation to dinner in the other." Such irreverence is intolerable!

—The evil of attaching to ministerial appointment conditions which are wholly unscriptural is illustrated by the refusal to receive to the Waltham Conference the Rev. Dillon Bronson, a successful pastor and preacher, who himself never uses tobacco in any form, because he refused to pledge himself to abstain from the use of tobacco. Probably there are a great many men who cannot understand why one who does not use tobacco should refuse to put himself under a pledge not to use it. They should read and meditate Colossians ii., 20–23.

—The "Dial" reports that during the winter in which that drama was put on the stage invitations to social gatherings at Stockholm contained a request that guests should abstain from discussing "A Doll's House." This was a happy escape from a very difficult position. There is nothing more tedious than to find everybody discussing the same thing at the same time, and it might be a good idea, when such waves of discussion roll over the community, to specify in social invitations the desire of the hostess that the ruling topic should be excluded.

—The city of Brooklyn will protest silently, if not actively, against Dr. Charles Cuthbert Hall's resignation of his pastorate in that city, where his quiet, unostentatious, sympathetic labors have endeared him to the whole city as well as to his own parish. But the chair of Homiletics in the Andover Theological Seminary, to which he has been called, is one of first importance, and to succeed Professor William J. Tucker is in itself no inconsiderable honor. If Dr. Hall is in a state of perplexity, as probably is the fact, we suggest to him as a consolation the aphorism that perplexity generally indicates a choice of blessings.

—In view of the fact that Fast Day has largely lost its significance, Massachusetts has done well to abolish an observance that was honored only when it was universally kept, and substituting for it a holiday which brings the picturesque element to the front. The religious life of New England will not lose by the disappearance of a day formally set apart for fasting and informally given over to everything else. It will gain by the revival of interest in such an incident as Paul Revere's ride. One of the great needs of this country is activity of imagination, which would be stimulated by a little more intimate contact with the picturesque facts of our own history.

—English newspapers are commenting on the restlessness of English women and the extent to which discussion dwells upon questions relating to the position of women. The "Pall Mall Gazette" recently reported that at a drawing room meeting a young lady rose to denounce the wedding-ring as a mark of slavery. There was a spirited debate, in which two opposite views were taken of the question, some of those present maintaining that the ring was a badge of servitude and others that it was a badge of freedom. The discussion was closed by the declaration on the part of one young lady that women cannot be called free until they are allowed to wear wedding-rings at discretion, whether married or unmarried!

—A friend and reader (himself a high authority on matters ecclesiastical and historical) writes to thank us for the article by Mr. A. M. Dyer on "The First Protestant Church in America," which records a curious and historically important discovery by its writer. But, by way of accuracy, our correspondent truly adds: "There was no New Netherlands, but only one New Netherland, indicative of *United* Nederland, a republic of seven Provinces or States. The title of a Dutch pastor was never Dominie, but Domine, for the Dutch used good Latin, and were not Scotsmen. I may add that the good *krankbezoeker* (comforter of the sick) named Crol (pronounced crul) invented the cruller, which the dictionaries do not yet know how to derive, but which is toothsome nevertheless."

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Pro Domo

By Adolf Harnack, D.D.

Professor of Church History in the University of Berlin

THE English translation of my "Grundriss der Dogmengeschichte" has been noticed in numerous English and American periodicals, and I am grateful to the reviewers. But two of the reviews compel me to take up the matter and to defend my theological standpoint against misunderstandings and misrepresentations. One criticism appeared in "The Monist" for January, 1894, by Mr. Merwin Marie Snell, the other in the "American Catholic Quarterly Review" for October, 1893, by the Very Rev. Augustine F. Hewit. I turn my attention first to the former.

I.

The criticism in "The Monist" gives a fairly detailed account of the contents of my book. It is not this survey, however, upon which I wish to comment, but the preface thereto, together with a passage at the close of the criticism. The author writes (p. 295): "Strange to say, Dr. Harnack's volume exactly reverses the pretensions and merits of most other works on religious history; they profess to be impartial, though they are really *ex parte*, while this, the spirit of which is in reality perfectly fair and judicial, is characterized by an obtrusive affectation of partisanship. This phenomenon is to be accounted for by the fact that its author belongs to a faculty of theology the members of which are obliged to promise at the outset to defend and teach the Lutheran religion. As the tenure of office is nominally dependent upon this profession, it is a natural consequence that the free conclusions of a serious and unbiased *Quellenforschung* should be lavishly decked out with the tinsel chains of orthodox asseveration, as we see in the present case."

Further (p. 296): "There is a degree of arbitrariness in the entire exclusion of the utterances of the Protestant synods and convocations, which suggests the suspicion that the history of dogma in the Churches of the Reformation is excluded because it is too delicate a subject to be handled with safety under the auspices of the State Church of Germany."

Finally (p. 303): "Most thinking men will not partake of the Augustinian and Evangelical sympathies strongly and openly expressed by Dr. Harnack in many places throughout his book; and it is more than questionable whether the Harnack of the closet is in accord with the Harnack of the rostrum."

According to the rule of intercourse—personal and literary—in *Christian* circles it is regarded as the most libelous of charges to doubt a man's honesty. Do the subscribers to "The Monist" think otherwise? Or does the critic not understand the meaning of his own words? He accuses me of dishonesty and hypocrisy, and he advances this accusation in the same passage in which he says that the spirit of my book "is in reality perfectly fair and judicial." Therefore—the book is honest, the author is dishonest! To reply to this accusation is beneath my dignity. However, I will state, first, the actual errors of fact by which the accusation is supported, and, second, will attempt to explain psychologically how the critic has arrived at his accusation.

(1) It is untrue that I belong to "a faculty of theology the members of which are obliged to promise at the outset to defend and teach the Lutheran religion." For (*a*) no promise was exacted from me when I entered the faculty; (*b*) the faculty is not Lutheran, but a union of Lutheran and Reformed; (*c*) furthermore, as regards the theological faculties in Prussia, the provision of the Prussian State law is: "Science and instruction in science shall be unfettered;" (*d*) the history of the theological faculties in Germany in the last century shows that they desire to foster, and do foster, independent learning. Difficulties have thereby, to be sure, often arisen, and conflicts between the Church and learning have not been wanting; still, in Prussia, a professor of the Evangelical theology has not only the right, but the duty, to expound the history and philosophy of religion according to his best knowledge and conscience. If he believes himself no longer able to serve the Evangelical Church with his learning, then he will resign his office. But no intelligent Evangelical Christian in Germany doubts that a man serves the Church by correcting false traditions and teachings.

(2) It is untrue that I have not depicted the history of Protestant doctrine "because it is too delicate a subject to be handled with safety under the auspices of the State Church of Germany." Whoever in Germany reads this statement will laugh. In the third volume of my "Lehrbuch der Dogmengeschichte" I have so sharply criticised the theology of Luther that all hesitation to criticise the later history of the theology of Protestantism is disproved. Besides, I have said plainly in the third volume why I have not entered upon the later history. I do not regard it as history of dogma in the strict sense of the word "dogma." This reason alone determined me to close my presentation with the Reformation. The critic need not, therefore, have looked for other reasons.

(3) It is untrue that I have decked out "the free conclusions of a serious and unbiased *Quellenforschung* with the tinsel chains of orthodox asseveration." Not a single example thereof has the critic pointed out. Let him show me a single instance in which I have blunted my conclusion, or stopped short of the legitimate inferences of my line of argument.

But how did the critic reach the slanderous accusation: "The Harnack of the closet" is not the same as "the Harnack of the rostrum"? Simply because he is unable to imagine that a man who candidly examines history can believe in the living God, and find and recognize him in Jesus Christ. To him such faith is absurd, and, hence, it appears inconsistent with sound learning. If, now, he finds in a book sound learning and this faith, he is obliged to conclude that the author, either in the one respect or the other, is a hypocrite. But since one cannot feign sound learning, it must be that the faith is feigned. *Tertium non datur.*

Is, then, the critic to be excused if, from his standpoint, he extracts from every book which is at the same time learned and Christian the conclusion that the author is a hypocrite? Well, he is almost excusable, for is it not required of a critic that he should display and defend his own standpoint in view of the book under consideration! The critic is always wiser than the author! However, it is not, perhaps, too much to demand that the critic really make an attempt to understand the author's meaning before he tears him in twain—the Harnack of the closet and the Harnack of the rostrum. I will help my critic a little.

According to his idea—and, alas! he is supported in this by some Christians, as we shall see in our second section—the Christian faith appeals to a collection of ancient writings, which are held as sacred and inerrant, to a mass of miracle-narrations, and to a childish conception of the universe and of man. If, now, it is proved that these writings contain errors, that the miracle-narrations are not wholly credible, and that the universe is not such as it was at one time regarded, then faith falls to the ground. Further, the critic is of the opinion that there is a "Religion of Science," which can be deduced from an observation of the system of the universe and of the laws of motion; and that this is the only religion. Finally—and this is his chief thought—he believes that all the phenomena of nature and of history are to be explained through the "Evolution des Einen" (Evolution of the Monad). I

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

should rejoice if I were mistaken, but I presume that I am not.

Now, as regards all these doctrines, I hold other views. I believe that the Christian religion still shines just as brightly as formerly, although its books no longer appear inerrant, its miracle-narrations fall, and its old cosmology is destroyed. For the Gospel—that is, the Christian religion—has only *one* aim: that the soul may find its God, and cleave to him in humility and love; and it promises to those who love Jesus Christ, and follow him, that they *shall find God*. Further, a "Religion of Science" is to me a wholly indistinct conception, with which I do not know what to do. I know only of a religion which gives a peace higher than all reason, therefore also higher than all science; and I know only of a religion which is mystically experienced by us, and which receives its confirmation, not from the course of nature, but from conscience and history. Finally, of an "evolution" I also can speak; but I do not pretend to have found the unity of nature and of spirit, of the realm of gravitation and the realm of moral worth. I believe that they also have their unity; not, however, in an Unknown, but in the living God. However, I can make little use of this faith in the scientific investigation of nature and history. Each of these realms has its peculiar laws. They are deeply involved each in the others; but of what assistance can the science of nature be to me, if I wish to find out to what *persons* our present humanity is most indebted for those powers of faith and conscientiousness, of love and sacrifice, of courage and industry, and when I reflect upon the question as to how these powers are constantly sustained for us? The principle of evolution I also seek to apply wherever its application seems to me possible; but I am not able to include personality and ethics therein, and I am sure that the mysterious Being who rules heaven and earth reveals himself to us in *humanity*. Here he has not left himself without a witness; and from this starting-point I also seek to understand Jesus Christ—the Son of God among the children of God. By my critic this is regarded as an exploded theory of the world. I believe, however, that it more nearly corresponds to the facts which we see about us than does his. In any case, his theory imposes a heavy penalty upon him—he is obliged to regard all who believe in the living God, and find him in history, as either fools or hypocrites. I am in a more favorable position; I hold my opponent to be neither a fool nor a hypocrite, but a misguided man.

II.

If an inner struggle arises in the Protestant Churches, the priests of the Romish Church are very careful not to be inactive. They step out before the door of the great prison which they call "the Catholic Church," and peer about to see whether they cannot find a wearied fighter. To such an one they extol the peace of their prison: "We will, to be sure, put you in chains, but you shall have rest." Still, they are not satisfied to lead back single individuals. If a strife arises between the conservative and liberal wings of Protestantism, they urge upon the former: "You are half Catholic; you are only inconsistent, and belong properly to us;" and to the latter they say: "You are no longer Christians, and yet you are consistent Protestants." Thus they seek to stir up strife, and they await nothing with greater eagerness than to see Protestantism break asunder, the one part becoming Romish, the other renouncing Christianity, so that in Christendom Rome may be "all in all."

The critic of my "Dogmengeschichte" in the "American Catholic Quarterly Review" has also adopted this method of procedure; it is well known to us all, and it seems, perhaps, superfluous for me to comment upon it. However, it is always useful to throw light upon it from time to time, and to point out the difference between Evangelical Protestantism and Roman Catholicism; for, alas! there are many Protestants upon whom the voice of Rome makes an impression. To begin with, I would say to the Rev. Father Hewit that he is right to a certainty, and that he has rightly understood me: Dogmatic Christianity, in the strict sense of the word, is Catholic. He who believes that Christianity is a collection of revealed doctrines, to which a man must subject himself, is inconsistent if he thinks himself able to get along with an inerrant Bible. He needs also an infallible Church to interpret the Bible, and the infallible Church needs an infallible head and an infallible mouth, for she must be able always to think and speak absolute truth. Those Protestants, also, who believe that the Christian religion is identical with a sum of infallible doctrines are Catholic; but they are at the same time inconsistent, since they reject the teaching office of the Church.

Now, the Rev. Father Hewit will say, That is precisely what I also have said. To be sure; but here begins the difference. Protestants, however much they may differ in judgment as regards inspiration and single dogmas, agree in the following: (1) That religion is a matter of the heart and life; (2) that the Christian faith is wrought within us by God himself, and consists in childlike confidence in him; (3) that it is confidence because of Christ and in Christ, and hence it is also discipleship of Jesus; and (4) that it establishes a direct, free relationship between God and each individual soul, which admits of no priests, and endures steadfastly even unto eternity. These inner convictions hold Protestantism together, and they are stronger than all those elements which tend to disintegrate it—stronger even than many Protestants know or will allow. These convictions may be overlaid with much rubbish, may be combined with many errors, and yet be living and active. It is possible for a man to be a "semi-Catholic," yes, even a "Catholic," in doctrine, and yet in his religion be an Evangelical Christian. It is possible for a man to sum up his entire Christology in the words, "Christ my Lord," and yet be a true disciple of Jesus. Were there not those among the first disciples of Jesus who felt obliged to hold fast to the entire law of the Fathers, to circumcision, to offerings and food regulations, *for faith's sake?* They were nevertheless true disciples of Christ, for they had found God the Father in the Son. And, on the other hand, were there not those whose entire faith, all their knowledge of religion, and their entire worship, were summed up in the prayer, "God be merciful to me a sinner," or "Lord, help thou me"? Were these not disciples of Christ, and are these examples no longer of any value to-day?

This distinguishes Evangelical Protestantism from Roman Catholicism and from all dogmatism: that, in the vast overreaching structure which Rome calls "The Religion," it has rediscovered *religion*. Protestantism is far from having reached a true and final construction of its religion as doctrine. Over this, however, the Romish Church ought least of all to wonder; for not until 1870 was her doctrinal system completed. She has, accordingly, taken eighteen centuries to construct it. But what the Gospel is, that Protestantism knows. A secret but firm bond unites the Protestants. From the outside it looks as though they had little in common. How many denominations, how many theological standpoints, how much of strife! Still, Protestants will not listen to the luring voice of Rome—"Separate yourselves," "Renounce your fellowship." Were any to do this, they would become in fact a poor duplicate of Catholicism.

I do not expect with these elucidations to make an impression upon the Rev. Father Hewit. To him Christianity is identical with dogma, and dogma he defines as follows (p. 757): "A doctrine revealed by God and proposed by the authority which he has appointed, with the command to give the firm assent of the mind to it, on the motive of the divine veracity, is an article or dogma of faith."

I might ask, Where, then, is there even a single dogma which this unhistorical definition fits? but I pass that by to point out three other places where the difference between Catholic and Protestant Christianity stands out with especial clearness. On p. 747 the critic writes: "Dr. Harnack separates faith from science and history, and relegates it to a kind of spiritual and mystic sphere apart from the rational." On p. 756 he comments upon my words, "It now remains to hold fast to and carry forward that which Luther began—God give us only a steadfast heart, courage, humility, and patience," as follows: "This

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

is mere cant, which does not sit well on a Berlin professor." Then, on p. 851, he thinks himself able to discredit as "a subjective sentiment" that which I have written concerning the resurrection and eternal life.

To the mind of every Evangelical Christian, the Rev. Father Hewit in these words gives me an honorable testimonial, but himself a wretched one. "I relegate faith [which, however, I do not, as the Rev. Father Hewit says, separate from history, but only from false history] to a kind of spiritual and mystic sphere." Certainly I do; but whither does my critic relegate it? To blind obedience, or to reason? For me eternal life is "a subjective sentiment." To be sure, I cannot prove it, but I believe in it. Will my critic prove it? and of what value is such proof? But now for the worst: the petition to God for "a steadfast heart, courage, humility, and patience," he pronounces "mere cant." Surely a man must have lost, in rosaries, invocation of saints, litanies, and all such refinements of a pseudo-religion, all idea of the existence and simple content of religion, when he dares to designate that prayer as "cant"! He who does so could also call the Lord's Prayer rationalistic cant alongside of the "Ave Maria."

A Protestant and a Catholic—if the latter possesses nothing else than his Catholic *doctrine*, and holds all parts of the same as of equal value—cannot understand each other. But we Protestants do understand each other, in spite of all differences and distinctions among us; and we shall understand each other as long as we hold fast to the central idea that the Christian religion is faith and life, disposition and deed, but not blind obedience and Catholic dogma.

My Study Fire

The Joy of the Moment

The first warm spring days stir something like resentment against those ascetic and monastic ideas which for so many centuries set men at odds with nature, and almost broke the bonds between them. There is a delight in life which is often called Pagan, so grossly has Christianity been misread. This delight, born of the pure joy of the mind in recognizing the beauty of the world and its own inalienable share in it, is quite as much a duty as the most definite moral obligation; but a long education will be needed before the real meaning of beauty is discerned, and the harmony between man and nature, shattered by Latin mediævalism, is restored. Meantime, fortunate are they to whom the bloom of the world is a never-ending joy, and who are able to snatch this unforced delight in an age when so few things are sought spontaneously, and so many are striven for with a strenuousness which defeats itself.

There was a great deal of Christianity in Paganism, if one goes to the New Testament for his ideals; and there is, accordingly, a great deal of Paganism coming out in Christianity. The world is as beautiful as it was before the shadow of a divisive thought of himself made man a stranger in the house built for him with a splendor fit for immortal spirits; and the alien begins once more to find himself at home under the kindly stars and amid the ministrations of the seasons. There are few things that the modern world needs more than the power to take the joy of the moment, without that blighting afterthought which scatters every rose in barren analysis, and flings every fragment of gold into the crucible. The first use of the world is to see it, and get the delight which comes from the vision; but there are hosts of men so bent upon understanding how things are made that they pull them to pieces before they have really looked at them. One longs at times for the mood of the myth-makers, who often misread the facts, but who had a rare faculty of getting at the truth, and who had the joy of seeing the world as a great living whole, overflowing with beauty and divinity. There were greater things to learn in nature than some of the Greek poets saw; but they had a true instinct for getting into intimate relations with nature, and they knew how to enrich themselves with the loveliness which encircled them in sky and sea and woodland. There is a charm in Theocritus, for instance, with which the dawning summer puts one in renewed fellowship; a charm which seems to disclose a new reality when the advancing season becomes its comment and illustration. That charm resides in an immense capacity for enjoyment; in the power of surrendering one's self to the moment so completely that one slips the bonds of consciousness and loses himself in the flowing life of the world. When one has, so to speak, shed himself, he is in the way of some of the rarest joys which mortal lips ever taste—joys as pure and sweet as any that are yielded to the highest moods. "The unconsciousness of the child," says Froebel, "is rest in God:" a very deep and beautiful saying, which we shall do well to lay to heart. Too many of us are under the delusion that nothing counts save activity, and that to rest in nature at times is to commit the sin of slothfulness.

The herdsmen whom Theocritus has immortalized were not always models of conscious rectitude, but they are often models of unconscious enjoyment. They note the seasons by a thousand delicate signs, and they mark the hours by a registry of time more sensitive than that on any dial. The sky, the clouds, the sea, have perpetual interest for them; and birds, leaves, winds, and flowers so mingle with their thoughts and occupations that the inward and the outward happenings seem all of a piece. Nature has share in every moment, and divides her fruits and charms as if there were a secret contract between the fruit-bearer and the fruit-taker; between the brook and the figure that bends over it; between the sloping hillside and the herdsman who feeds his flock on the grass creeping close to the olive-trees.

> Thyrsis, let honey and the honeycomb
> Fill thy sweet mouth, and figs of Ægilus:
> For ne'er cicala trilled so sweet a song.
> Here is the cup; mark, friend, how sweet it smells:
> The Hours, thou'lt say, have washed it in their well.

We have gone a long way in our real education when we have learned how to yield ourselves completely to the hour and the scene, for in this mood we learn secrets which defy our keenest scrutiny. Nature often has things to say to our silence which remain unspoken while we insist upon having speech with her. To sit at her feet is often more fruitful than to persist in putting our thought into her mind. Above all, to surrender ourselves to her mood is to feel her beauty with a keenness of delight which is like the adding of a new joy to life. To those who are preoccupied with their own thoughts a whole realm of happiness is as effectively closed as if it were walled and barred. To leave ourselves at home and go into the woods to find what is there, and not what we have brought there, is to come into a kingdom of God which, being without us, illuminates with a new and kindling light the kingdom withinus. There are a delicacy of color, a charm of changefulness, a swiftly shifting loveliness, which elude our hours of self-consciousness and reserve their enchantment for our moments of self-forgetfulness. As we open ourselves to these elusive influences, they not only silently steal into our souls, but they become more real and more constant. A new sense, or rather a new delicacy of sense, is born within us; we hear sounds which were inaudible before, and we see things that were invisible to our preoccupation.

And from this freshening of perception there comes not only a new joy in nature, but a new insight into poetry. For the poets find their sphere in the observation and record of this more delicate and unobtrusive loveliness, and their power of beguiling us out of ourselves lies in their faculty of finer vision. No truer disclosure of this sensitiveness of spirit to the beauty of the world has recently been made than that which finds its record in William Watson's invocation to "The First Skylark of Spring:"

> The springtime bubbled in his throat,
> The sweet sky seemed not far above,
> And young and lovesome came the note;
> Ah, thine is Youth and Love.
>
> Thou sing'st of what he knew of old,
> And dreamlike from afar recalls;

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

In flashes of forgotten gold
An Orient glory falls.

And as he listens, one by one
Life's utmost splendors blaze more nigh;
Less inaccessible the sun,
Less alien grows the sky.

For thou art native to the spheres,
And of the courts of heaven art free,
And carriest to his temporal ears
News from eternity.

And lead'st him to the dizzy verge,
And lur'st him o'er the dazzling line,
Where mortal and immortal merge,
And human dies divine.

H. W. M.

Pinkster Day

By Alice Morse Earle

Religious and legal holidays alike receive but scanty honor in America in our unsentimental and overcrowded modern times. Of the former, Christmas, Easter, and Good Friday still have a place in public regard, observance, and affection; though it is curious to note that Christmas has almost wholly lost its religious significance, and largely its religious observance, and has retained what was in early days its lowest form of celebration—the exchange of gifts. This was a custom purely derivative from the universal and importunate begging of the lower classes throughout British and Continental towns on all holidays from mediæval days to our own times.

There was one old-time holiday beloved of New Yorkers whose name is now almost forgotten—Pinkster Day—and which would this year fall on May 13. This name was derived from the Dutch word for Pentecost, and must have been used at a very early date, for in a Dutch book of sermons, written by Adrian Fischer, and printed in 1667, the title of one sermon reads: "Het Eersts Tractact; Van de Uystortnge des Yeyligen Geests over de Apostelen op ben Pinckster Dagh"—a sermon upon the story of the Descent of the Holy Ghost on the Apostles on Pinkster Day.

The Jewish feast of Pentecost was observed on the fiftieth day after the celebration of the Passover, and is the same as the Christian holy-day Whitsunday, which is connected with its Jewish predecessor historically (as is so beautifully told in the second chapter of Acts), and intrinsically through its religious signification. The week following Whitsunday has been observed with great honor and rejoicing in many lands, but in none more curiously, more riotously, than in old New York, and to some extent in Pennsylvania and Maryland; and, more strangely still, that observance was chiefly by an alien, a heathen race—the negroes. It was one of our few distinctively American folk-customs, and its story has been told by many writers of that day, and should not now be forgotten. Nowhere was it such a glorious festival as at Albany, among the sheltered, the cherished slave population in that town and its vicinity. The celebration was held on Capitol Hill—then universally known as Pinkster Hill. Munsell gives this account of the day:

> Pinkster was a great day, a gala day, or rather week, for they used to keep it up a week among the darkies. The dances were the original Congo dances as danced in their native Africa. They had a chief—Old King Charley. The old settlers said Charley was a prince in his own country, and was supposed to have been one hundred and twenty-five years old at the time of his death. On these festivals old Charley was dressed in a strange and fantastical costume; he was nearly barelegged, wore a red military coat trimmed profusely with variegated ribbons, and a small black hat with a pompon stuck on one side. The dances and antics of the darkies must have afforded great amusement for the ancient burghers. As a general thing, the music consisted of a sort of drum, or instrument constructed out of a box with sheepskin heads, upon which old Charley did most of the beating, accompanied by singing some queer African air. Charley generally led off the dance, when the Sambos and Phillises, juvenile and antiquated, would put in the double-shuffle heel-and-toe breakdown. These festivals seldom failed to attract large crowds from the city as well as from the rural districts.

Dr. Eights, of Albany, wrote still further reminiscences of the day. He said that, strangely enough, though all the booths and sports opened on Monday, white curiosity-seekers were, on that first day, the chief visitors to Pinkster Hill. On Tuesday the blacks all appeared, and the consumption of gingerbread, cider, and applejack began. Adam Blake, a most elegant creature, the body-servant of the old patroon Van Rensselaer, was master of the ceremonies. Charley, the King, was a "Guinea man" from Angola—and I have noted the fact that nearly all African-born negroes who became leaders in this country, or men of marked note in any way, have been Guinea men. He wore, always, portions of the costume of a British General, and had the power of an autocrat—his will was law. Dr. Eights says the Pinkster musical instruments were eel-pots covered with dressed sheepskin, on which the negroes pounded with their bare hands, as do all savage nations on their tom-toms. Their song had an African refrain, "Hi-a-bomba-bomba-bomba." Other authorities state that the dance was called the "Toto Dance," and partook so largely of savage license that at last the white visitors shunned being present during its performance.

These Pinkster holidays became such bacchanalian revels in other ways that in 1811 the Common Council of Albany prohibited the erection of booths and all dancing, gaming, and drinking at that time; and when the negroes could not dance or drink, it was but a sorry holiday, and quickly fell into desuetude.

Executions were held on Pinkster Hill, and other public punishments took place there.

In the realm of fiction we find evidence of the glories of Pinkster Day in New York. Cooper, in his "Satanstoe," tells of its observance in New York City. He calls it the saturnalia of the blacks, and says that they met on what we now know as City Hall Park, and that the negroes came for thirty or forty miles around to join in the festivities.

On Long Island Pinkster Day was widely observed. The blacks went, on the week previous to the celebration, to Brooklyn and New York to sell sassafras and swingling-tow, to earn their scanty spending-money for Pinkster. They were everywhere freely given their time for rioting, and domestic labor was performed by the masters and mistresses; but they had to provide their own spending-money for gingerbread and rum.

On Long Island the Dutch residents also made the day a festival, "going to pinkster fields for pinkster frolics," exchanging visits and drinking schnapps and eating "soft-wafels" together. About twelve years ago, while driving through Flatlands and New Lots one beautiful day in May, I met several groups of young men driving from door to door of the farm-houses, in wagons and carriages gayly dressed with branches of dogwood blossoms, and entering each house for a short visit. I asked whether a wedding or a festival were being held in the town, and was answered that it was an old Dutch custom to make visits that week. I tried to learn whence this observance came, but no one knew its reason for being, or what holiday was observed. Poor Pinkster! still vaguely honored as a shadow, a ghost of the past, but with your very name forgotten, even among the children of those who gave to you in this land a name and happy celebration!

Various wild flowers were known as Pinkster flowers. The beautiful azalea that once bloomed—indeed does still bloom—so plentifully throughout New York in May, was universally known as "pinkster flower" or "pinkster bloom," and along the banks of the Hudson till our own day was called "pinkster blummachee." The traveler Kuhn noted it in 1740, and called it by that name. Mrs. Vanderbilt, in her "Social History of Flatbush," calls it "pinkster bloomitze." I was somewhat surprised to hear a Rhode Island farmer, in the summer of 1893, ask me whether he should not pick me "some pinkster blossoms," pointing at the same time to the beautiful swamp pink that flushed with rosy glow the tangles of vines and bushes

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

on the edge of the Narragansett woods. It is interesting to know that by many authorities the name pink, of our common garden flower, is held to be derived from the Dutch Pinkster, German Pfingsten, and owes its name, not to its pink color, but to the season of its blooming. In other localities in New York and New Jersey the blue flag or iris was known as "pinkster bloom."

Throughout New England the black residents, free and in bondage, held high holiday one day in May, or, in some localities, during the first week in June; but the day of revelry was everywhere called "Nigger 'Lection." In Puritandom the observance of Whitsunday was believed to have "superstition writ on its forehead;" but Election Day was a popular and properly Puritanical May holiday; therefore the negro holiday took a similar name, and the "Black Governor" was elected on the week following the election of the white Governor, usually on Saturday. A celebration similar to Pinkster was held. In Windsor, Conn., Nigger 'Lection was held till 1820. "General Ti," a slave belonging to Calt. Ellsworth, was then master of the ceremonies. In an old uniform of his owner he cut a fine figure, and he sorted out his regiment for parade thus:

"All you what got white stocca, rocker shoe, stan' in de front."

The order was at once understood and obeyed, and the front rank was formed of those who wore white stockings and fine shoes. Then came order number two:

"All you what got rocker shoe an' no white stocca fall to de rear."

This order being also obeyed, he concluded, with satisfaction:

"Now all you nigger what got no white stocca, no rocker shoe, git out ob de way."

The celebration of "Nigger 'Lection" in old Narragansett is told most interestingly in the "History of the Narragansett Church;" in Hartford by "Scæva" in his "Hartford in the Olden Times;" also by Hinman, Stiles, and other historians. On the Massachusetts coast, in Boston and Newburyport, it was a great day, and down the Connecticut Valley it came to have considerable significance and importance.

In England many kindred observances of Whitsuntide were held in olden days. In Lichfield, Staffordshire, a "Court of Array" was always held, with booths, shows, and a procession of morris-dancers, with Tom Fool and Maid Marian, and citizens, who carried "posies," or images of the saints, into the church as a religious celebration. This court was held as late as 1818, but became an unlicensed carousal. In Cheshire the "Whitsun Mysteries" were acted—a most interesting survival of the religious plays of Roman Catholic days, when even the Descent of the Holy Ghost was dramatized.

The long-celebrated and time-honored ceremony of "Montem" was observed on Whitsun-Tuesday at Eton School. The school-boys, in a procession, with bands of music, followed by all the populace—sometimes even including the royal family—ascended "Salt Hill," a little hill on the Bath road, and beautifully attired "salt-bearers" there collected "salt," or gifts of money, in handsome embroidered bags. Sometimes £1,000 was thus collected. This "salt" was given to the senior scholar, or to two or three scholars who were elected to Cambridge, to pay for their support at that University. Tickets or receipts were given to those who paid "salt"—tickets with various appropriate mottoes; in 1812, "Pro more et monte;" in 1805 and 1799, "Mos pro lege," etc. The donation of the King and Queen was called "royal salt."

Whitsun ale was everywhere brewed throughout England, and sometimes it was sold for the profit of the local church, at a meeting which was a sort of "church picnic," attended by every one in the parish, and to which the parishioners contributed provisions or Whitsun pence. In Middlesex, on Whitsun-Tuesday, a "flower sermon" is still preached in the ancient Church of St. James, and also at St. Leonard's Church, Shoreditch. This is doubtless connected with the old custom of strewing the church with rushes and decorating the corners of the pews with green branches, usually of birch. In some churches special holes were made in the woodwork of the pews to hold these birch-branches on Whitsunday. Branches of birch seem to have been the English "pinkster blummachee."

In Cumberland were held at the beginning of this century, at Whitsuntide, hirings for farmers' servants. They stood in the market-place, each with a bit of green branch in his or her mouth. After the hiring the girls walked up and down till joined by their respective admirers, when a dance took place.

Literary Movements in Germany

By the Countess von Krockow

Contemporary German literature presents a much more complex picture than the literatures of the other countries with which we are familiar. Many of its popular and esteemed names in purely literary branches represent a style that is formless and turbid, so that, in place of an opposition to a prevailing school, whose ideal is artistic finish, such as strikes one's attention in France and America, Germany offers the spectacle of an energetic *competition* with the artistic school. Its old writers, who lay stress chiefly upon the subject of their writings, hold out successfully against the onslaught of younger men who proclaim that form comes first and last. A time may arrive for their fall; but it is not yet.

Meanwhile fiction is perhaps cultivated as preponderatingly as in England or America. But in Germany the early prejudice against prose romances, as an inferior species of literature, has never been superseded by a complete and profound insight into its true office; and hence another noteworthy phenomenon, as shown in the cry that is raised and sustained against prose writing, and the ambition of its chief and successful novelists to win success as dramatic writers. For Gustav Freytag, Paul Heyse, Friedrich Spielhagen, Felix Dahn, Paul Lindau, Ernst Eckstein, and nearly every other name of established celebrity in the novel-writing world, save the names of its women, reappear in the lists for dramatic laurels. In some cases even women have competed, and we know from the autobiographical letter of Marie Ebner-Eschenbach to Paul Heyse that she started upon her literary career expressly in order to reform the stage. And where novelists do not attempt to write dramas, they try their pens at poetry. It is ever one or the other higher plane of literature that they endeavor to attain, and where one descends to journalism "'tis not his will, 'tis poverty he obeys."

I have heard it said that the production of dramas is resorted to for the same purpose of gain, and the President of the Dresden Press Association volunteers the information that two hundred and forty thousand marks ($60,000) had been given in the year just closed, for example, in payment of a copyright on a comedy, whereas the largest sum paid during the same period for a novel was twenty thousand marks ($5,000). But one may quote the general tone of subservience, mentioned above, that miscellaneous writers use towards dramatists, in rebuttal of this charge. And, besides, numerous cases contradict very strongly the assertion that there is more money in plays than in stories. Freytag's comedy, "The Journalists," remains less remunerative than his novel "Debit and Credit," and that although the play is one of the most popular, as it is one of the best, of our times. In like manner, several stories of Paul Heyse's have brought him more revenues than any of his dramas. The common career of German writers, from Freytag down to Wildenbruch, is one singularly aspirational; one that has begun with the branch of literature that is most honored but worst paid. And while there are plenty of exceptions, it still remains the rule that the literary ideal of the country is romantic rather than industrial.

A frequent use of pseudonyms is a further characteristic of German authorship. Women assume masculine names, or an initial letter, or an initial and a false family name. Thus all the novels that circulate in Germany and America under the signatures E. Marlitt, E. Werner, W. Heimburg,

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

E von Dincklage, E. Vely, D. Berkamp, B. von Suttner, Hans Arnold, and Ossip Schubin—to mention only names of wide popularity—all these are productions of women. Men assume Latinized appellations, such as "Corvinus," or false names or titles; some write under two or three names; the poet Arnt assumed twenty or more.

Finally, as added elements of confusion and complexity, appear the crossing of currents of optimism and pessimism in the tone of writing; of historical research and of contemporary manners in the themes of writing; of romance and realism, of national enthusiasm, and of skeptical cosmopolitanism; of polite and of dialect literature. An excess in one or the other current, such as that of pessimism, which marked literature twenty years ago, under the successors of Schopenhauer, or of historical research, which signalized its fiction subsequent to Georg Ebers's success with Egyptian romances, is no longer present to ease the task of characterization. A view of German literature would deceive, at this time, if it put any one of its many opposing streams into the foreground, for no single tendency can claim undisputedly this conspicuous place.

A private judgment might incline to predict the ultimate near overflow of the stream of patriotic romance. The temptation is even very great where birth prevents one's feelings from sympathizing with the said patriotism. But statistics do not afford their support to such a prophecy. The number of patriotic authors does not decrease, and certainly the weight of education is on the side of historical fiction as against erotic fiction. The society novel is chiefly in the hands of female writers.

If, however, an overflow of the patriotic stream takes place, it will be into the bed of "national" literature—a literature which its pioneers describe as one that, in place of past history, shall hold the social secrets and conditions of the *living* Vaterland. Paul Lindau, Max Kretzer, Carl Bleibtreu, Conrad, Heiberg, and Maunthner, are among the chiefs who labor for this movement in Berlin, Leipsic, and Munich; and Germany's Zola is found in their midst, in the person of Kretzer.

Some very different traits mark their writings from the patriotic literature that has been in popular vogue. A spirit of opposition distinguishes them. Instead of glorification the nation finds sardonic home-thrusts, and where odes have been sung on princes, diatribes are written on labor and social evils, in prose and verse. But not alone on social evils. "We are misunderstood," exclaims Carl Bleibtreu—and the same assertion reappears in his "Revolution of Literature"—"we are misunderstood if it is thought that we have thrown off the uniform of convention to draw on the uniform of the laborer's blue smock-frock! We are realists, but we think, with Schiller,

> Momus may take the vulgar crowd by storm,—
> A noble nature loves noblest forms."

Now, it must be remembered that since eighty years there have been recurring periods in German literature that may be called almost sheerly political. The Government, and, as we may assume, the people, have been conservative and monarchical, while the leaders of poetry were revolutionary. The last of these periods saw the rise of the names we are familiar with, as the great names on the list of German poets in the generation just past. All but two—Scheffel's and Geibel's—on the civil record of their country stood marked as exiles or proscripts: the thing became a matter of course, and distinguishes the last century of the long history of German literature from all preceding centuries. Of living authors, Freytag himself, whose liberalism, after all, is made harmless by his bewitchment for mediæval *genre* pictures, was followed once, as his "Reminiscences" reveal, by the Prussian police. Nor, indeed, have single and solitary successes of these "men of '48" failed at any time; while, of late, their numbers increase and tend to agglomerate. No political outbreak sharpens the disapprobation of the Government into disciplinary acts. But the intrepid singers of liberty live in the exciting sense that such acts *may* cut them off. And the public, trained by daily accounts of the suppression of newspapers into considering discretion as the first virtue of authorship, read their poems and novels, and become aware of their punishable tendency, with a shudder of personal interest as to the writer's further fate.

No one of the many movements in contemporary German literature can be pointed to, as I have said, as the predominating movement; each writer whom you meet considers the stream he swims in the Mississippi or Amazon of literary rivers; the "patriarchs" view the "young German" element as a cataract whose mists blind the eye of the world for a moment and then vanish into nothingness; the young nationalists and realists claim that their thundering waters are a Niagara of force that will shake the continent of letters, and describe the old erotic poetry and romance as a feeble stream, destined quickly to ooze into the sand of time. Dr. Paul Heyse tells me that fiction in Germany tends more and more to smoothness and artistic finish; Hermann Fredricks, that the influential new characteristic is force; and so on. There is only one point upon which all agree, and that is that Germans are entering upon a near period of great literary importance.

In the present moment, if there be a poet of the highest class in their midst, he has not yet been identified as such by any noteworthy number of critics. The distinguished poets of the last decade or two are dead, Bodenstedt, the least and last of them, having followed Hamerling and Storm to the grave. Julius Hart, a pupil of Hamerling, enjoys a certain distinction. Holz and "Avenarius" are favorites of the Young German school. Count Schack, who modeled his verse after Count Platen's, writes little, and that little is inferior to the poetry of his youth and early manhood.

Among the elder erotic novelists, Paul Heyse and Friedrich Spielhagen enjoy international fame. The late Gottfried Keller was admired greatly in France, but was hardly known to Americans, although his genius was more embracing, more mellow, and profounder than that of any other modern German writer of stories. A faint counterpart of Keller is found in Raabe, an octogenarian of the capital on the Spree. Julius Grosse, Maximilian Schmidt, and Hans Hopfen are representatives of the so-called Munich school—pupils of Geibel and Paul Heyse; talented, pleasant writers of very wide native repute. Ossip Schubin (Miss Kretchmar) belongs to a witty, deft group of South German romancers. Sudermann and Marie von Ebner-Eschenbach excel in style.

The living head of German historical novelists is Gustav Freytag, the author of the famous novel "Debit and Credit." After him in point of literary excellence comes Theodor Fontane. Professor Felix Dahn is successful. His themes flatter his countrymen, and hundreds upon hundreds of editions of his books are sold; but nature meant him for a poet and not a prose writer. His prose is positively distressing—abrupt, and short-winded almost to gasping; while his plots are melodramatic, and his characterizations of personages sketchy and inconsistent. Julius Wolff paints historical pictures of glowing color. Georg Ebers, of Leipsic, and Ernst Eckstein, of Dresden, portray the life of ancient and classic civilizations.

The realists, finally, are many, and vary both as regards the quality and the degree of their naturalism. Max Kretzer and Carl Bleibtreu represent the extremists; their books deal with the animal in man, with poverty, and with the struggle for existence. Julius Stinde depicts humorous sides of middle-class life; Maunther and Alfred Meissner, who have begun of late to try their pens at fairy tales and fables, first gained their reputations as portrayers of life in rich financial circles of society. Rudolph Lindau's peculiar vein resembles that of Henry James, while Paul Lindau is without any distinguishing trait, save perhaps the talent of being all things to all publishers. He will turn you a neat verse, or telegraph you an editorial, or dictate to you a novel, all with equal promptness and felicity. If it be granted that he and bumptious "youngest Germany" draw most attention, it is nevertheless true, for the present, that the list of historical novelists and that of the erotic novelists still possess the names of highest celebrity. The names of highest promise are those of Marie von Ebner-Eschenbach and Hermann Sudermann.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

The Spectator

Has the editorial page of the metropolitan press declined in influence compared with what it was in "the days of the giants"—Greeley, Raymond, and Bennett? This was the question the Spectator put to a friend of his, a well-known "leader" writer and literary man of New York. The Spectator's friend thought that "changed" was a better word than "declined" to describe both the character of the editorial page and its influence. The personal element has largely gone out of it, both because exceptional men are rare in journalism as in everything else, and because the conditions of journalism are now very different, owing to its immense expansion, especially in the news department—one can no longer say "news page" even by stretching the once familiar phrase. With thousands of readers where once there were hundreds, and tens of thousands where once there were thousands, the personality of the responsible editor can no longer be the vivid, all-pervading presence it once was when the editorial page of a favorite journal was almost a fetish. Mr. Howells tells us that to the Ohio farmers of his boyhood the taking of their "Weekly Tribune" from the mails was an event. "Now let us see what 'Horace' has to say this week!" was the time-honored remark with which each new issue was in turn almost invariably opened. Such simple faith in the editor and in his writing himself all the editorials is a pleasing reminiscence of what seems a very ancient tradition. But even if a large proportion of the readers of modern metropolitan newspapers neglect the editorial page, skim it over, or skip it entirely, while few if any regard it with reverence, still those readers number an army where formerly they were a company.

❀

But while the impersonality of modern journalism makes effective editorial writers on one side, it robs them of effectiveness on the other. It reacts. It develops any natural tendency to be self-sufficient, opinionated, theoretical. Especially if such a man is disposed to be more or less of a recluse and student does it narrow him. He then misses the corrective of rubbing up against practical men and their ideas. He lives too completely, so far as his work goes, in the "policy" of the paper he writes for. He is too little of "the man of the world," in the true sense of an abused phrase. "Indeed," said the Spectator's friend, "I will tell you what, from long experience, I intend doing when I attain the impossible and become the responsible manager, if not the owner, of some influential metropolitan newspaper. I then intend to compel each 'leader' writer on my staff to join a prominent club—not a literary, journalistic club, but one whose membership is principally made up of men of affairs—and to go to that club at least two evenings in the week. As I shall do this purely from a business standpoint, and not with any benevolent idea of adding social attractions to journalistic life, I shall not only pay the initiation fee and current club dues for my staff, but I shall make each member an allowance for proper incidental club expenses. In short, I know that whenever I change my point of view and pass an evening at my club talking things over with a banker, a lawyer, or any man of affairs, I do my most effective editorial writing. About the only way you can change your point of view in a big city like New York is by going to your club."

❀

It was this last remark, revealing to no small extent the possible provincialism of life in a metropolis, which lingered longest in the Spectator's memory. The fact that a man, surrounded every day by thousands of men, has actually to make an effort and go out of his way purposely to meet men of a different kind from himself—"to change his point of view"—was a novel idea to the Spectator, one which he found fuller of suggestion the more he turned it over. As, in the business life of a metropolis, the same kinds of business seek the same neighborhoods, and of themselves, without direction, form a "newspaper row," or a "dry-goods district," or a "leather swamp," so, unconsciously, do men following similar pursuits separate themselves from their fellows, and in the absorption of those pursuits at last segregate themselves completely. The metropolis draws to itself individuals here and there from all over a great country, until its teeming mass of humanity threatens to absorb the entire population. And then comes in the opposing social force and divides the mass up again into an almost infinite number of small groups, according to similarity of pursuit or taste, until each group is less diversified than were the small provincial groups from which the individuals of the mass were originally drawn. This is the final, "end-of-the-century" expression of the dominating modern tendency toward specialism.

❀

But just here, noted the Spectator in his reflections, we have a curious illustration of how our natural instincts may be trusted to assert themselves and find a new way of gratification when deprived of the old, familiar way. The man who lives in the metropolis tells an acquaintance from the country, and evidently prides himself on it, too, as a mark of distinction, that he "doesn't even know the names of his next-door neighbors," much less feel any interest in their affairs. What is the result? This same city man goes to work and constructs an elaborate system of artificial neighborhood life, and calls it "club life." The city man hails his acquaintance in the club and chats with him in much the same way that the man of the country hails his neighbor and chats with him. And the newspaper, the clearing-house of a thousand diversified interests, offers much the same opportunity for small talk in the city to mere acquaintances in clubs, which neighborhood interests and gossip offer to country neighbors. How often one hears in a club the phrase, "I saw in the newspaper this morning that," or, "The paper says this evening that," etc.

❀

"Without doubt," said a writer in the "Westminster Review," in discussing "The Neighbors' Club" as a need of London suburban life, "a question which lies close by the threshold of all social reform is that of the acknowledged social isolation of the classes as well as of the masses." We have come to appreciate this in the case of the masses. What but the old neighborhood idea is the method of personal contact which is behind University Settlement and Toynbee Hall movements? It is the club instituted for neighborhood purposes—a curious return to the primitive form of social intercourse through the artificial form devised as a substitute for this same neighborhood intercourse. As for the "social isolation of the classes," the Spectator is amazed, when stopping to think of it, at the rapidity with which the question is settling itself in the large cities, at least on this side of the Atlantic. The multiplication of clubs and good-fellowship orders of all sorts and descriptions is actually bewildering, and the possibility of individual membership no less appalling. In a newspaper description of a man of fashion who was married recently, the Spectator noted that he was a member of fourteen different clubs; the annual dues of which cost him about $1,000 a year. This is simply an extreme case of a senseless fad in New York—that of belonging to a number of clubs which are never used, but membership in which entitles the member to the highly prized distinction of having the longest string after his name in the "Social Register"—and in his obituary!

❀

The Spectator has intentionally refrained from any discussion of the evils and temptations of club life, there being clubs and clubs, and the subject being entirely aside from his present purpose. But in looking over the first volume of the "Nation," published nearly thirty years ago, when club life in New York was far from the commonplace it is to-day, he chanced upon a unique defense of clubs. This defense was in an elaborate paper by a man of no little literary repute and social position, the late Charles Astor Bristed. The quotation is given as a curiosity. It is as follows: "There are many things which men do not care to talk about before women. And the topics are numerous which women, however clever, are rarely fond of discussing and more rarely qualified for discussing. To expand his intellectual self properly a man must get out of drawing-room society into some other where he can put his mind, so to speak, into shooting-coat and slippers." Fancy any man of the same standing with the temerity to put forth seriously such a plea as that in these days of the aggressive "Heavenly Twins"!

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

The Home

Spurious Individualism

Spurious individualism is a disease of our age. To stand out from the ranks, to be noted as doing, even in a mediocre way, something not done by the majority, gratifies the ambition of too many of us to-day. If our standard were higher, our individual growth would count for more in the world's accumulation of knowledge and happiness. We step out with our petty offering, confident of ability, gratified with the slightest evidence of approval from any source, though in our innermost souls we do not place much value on the source as a criterion. To serve the world is the privilege of all who have intelligence, but all service is not that which is done before the eyes of the general public.

What truer service can be rendered than that of training sons and daughters who shall bring to the world a new revelation of the power that is in man, not to arouse applause, but to elevate the standards of living? The secret of power is the ability to rule one's spirit. The man or woman who is led away by ambition from the opportunities to render honorable service in the home is not the one who renders the noblest service to the community. To be noted as doing the thing out of the ordinary is not a proof of ability, but often a proof of limited knowledge and false ambition. There is but one reason for standing apart with outlines in bold relief, and that is the ability to do a certain thing as no other human being can do it. Not the ambition to lead, but the inability to keep from serving, is the only justification for taking a prominent place. It is a poor quality of work that is done for fame alone. The truest, highest work is done in order that life may be enriched by it.

The drum-major who marches at the head of the regiment is often the most prominent figure in the passing column; but he may not render as valuable a service as the man who carries a pail of water at the rear to refresh the wearied and the suffering.

The College Education of Women[1]

I.—Preparation and Entrance

By President Charles F. Thwing[2]

One of the most eminent of American physicians has said that to him, as a physician, woman is quite unlike man. Woman is certainly a more highly organized being than man. If one read into or read from the record of the first of Genesis that the scientific principle of the continuance of the creative process is marked by ascending degrees of life, he finds himself obliged to say that woman represents the highest point of development. The scientific and Biblical principle is well embodied in Burns's lines,

Her 'prentice han' she tried on man,
An' then she made the lasses, O!

I will not say that the higher and more complex organization of women renders the problem of their education more difficult or less pleasant to work at, but it does throw this problem into certain conditions and relations which are not for a single instant to be forgotten. The question of physical vigor and endurance must be more constantly, if not more severely, studied in the case of college women than of college men. The question also of the relation of the college student to society requires a more discriminating attention in the case of women than of men. The question, further, of personal manners or bearing is, in the view of most persons, of a larger import in the case of the college woman than of the college man. A woman, a teacher in the University of Illinois, writes me saying: "Less departure from the decent and conventional standard of appearance and manners is excused in a woman than in a man. A woman with rough, unrefined manners, an ill-kept body, and ugly clothes is criticised more sharply than a man of the same ability would be. Such faults affect her intellectual and social status among her fellows and the world at large more than they affect a man." These facts college women, and all women, often think of with sorrow, and as burdens which nature or humanity unnecessarily and ungraciously lays upon them. In such a regret one cannot but sympathize. But, for the present at least, it seems that college women must be so conditioned that they are to find compensations for these restrictions in a larger liberty elsewhere.

One cannot forget that each woman entering college is in part the child of conditions and circumstances of her home, of her fitting-school, and, indeed, of a past both recent and remote. For better or for worse, home and other agencies have made her what she is. It is quite clear that she has probably had a harder task to fit herself for college than her brother. It is not yet so thoroughly the thing—though it is rapidly becoming popular—for her to go to college as for her brother. Her time has had more and severer inroads made upon it than his. The duties which she may be supposed to owe her little social circle, or her church, or her parents, she is more inclined to recognize than she probably would if she had the misfortune of being a boy. She has not been allowed to think that she has the same right to be selfish as her brother. The demand which he may make for an evening of study is regarded as laudable, it is respected; the similar demand which she may ask for herself is in peril of being interpreted as a bit of crankiness.

To the young woman who enters college the very simple and commonplace question of room, board, clothes, exercise, sleep, is a pretty fundamental one. In certain respects this question involves the most important conditions in the college training of women. The young woman in the American college has not usually been so well placed as the young man. In the first years at Vassar she was frequently found forming one of a quintet who occupied a suite consisting of one parlor and three bedrooms. It may be added that two of these bedrooms had no light or air immediately from out-of-doors. She has in later years often been found one of two who occupied one room, and that not large. Many conveniences were lacking. Is it not said of the founder and benefactor of our oldest college for women that he gave the girls bootjacks, but forgot closets! Vassar is now doing far better for its students. In the years more recent, the College for Women of Western Reserve University at Cleveland and at least one other college have been giving a suite of three rooms to two girls. This is simply as it should be; it is only justice. But girls did not have these advantages till Harvard men had been having for years the large suites of three rooms in Holworthy. No girl should study and sleep in the same room. It is bad enough for one girl to occupy one room for twenty-four hours, but for two girls to occupy one room demands epithets which I do not now care to use. It is shameless and cruel to house our college women as we have been housing them, and as we are still in certain colleges housing them. It is a strange thing indeed that, in all these recent years, when women have been endowing colleges and fitting-schools for men, they have not done more—though they have done much—to make the condi-

[1] This article, and others which will follow, is based in part upon answers made to the following questions:
1. How many hours a day of intellectual work should the ordinary college woman do?
2. Does the fact that three-fourths of all college women become either wives or teachers indicate that the college training should be rather special than general?
3. What proportion of work should be required, and what elective?
4. Does any study seem to you to be exceptionally important to the college woman as a woman?
5. What are the chief causes of ill health among college women?
These questions were sent to each member of the Collegiate Alumnæ Association, consisting of about fifteen hundred members, by the President of the College for Women of Western Reserve University. The questions called out an unexpectedly large number of full and fresh suggestions. The replies came from women of all classes; not a few of them represent the judgment of women conspicuous in social, literary, and educational work.

[2] Of the College for Women of Western Reserve University.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

tions of the education of their sisters and daughters what hygienic common sense and fundamental piety demand.

But this crowded condition of students in a single room, or in a suite of rooms, is only symbolic. This room or suite is one of a score of other similar rooms or suites closely related to it. The dormitory represents a side of college life unique and valuable in many ways for young men; for young women it is no less unique and valuable. In certain respects it is even more necessary for women than for men. If to men it is beset by the peril of a lack of personal and official supervision, to young women dormitory life is beset by the peril of nervous strain and of too much supervision. If always to be alone produces much nervousness, never to be alone produces more nervousness. So important is this truth that a graduate has written to me, saying: "I believe that a college woman of good health, who boards outside of the college buildings in a private family, is able to devote all the time from seven o'clock in the morning to ten o'clock at night—fifteen hours (with the exception of four hours each day, three of which are to be set aside for three meals)—to her work; one hour of these four is to be devoted to exercise in the open air. The woman who resides outside of the college walls has a more wholesome atmosphere in her life, and has less strain upon her nerves, than the woman in the dormitory. The woman in the dormitory must spend an extra hour per day for rest and recreation." It is, of course, to be said that freedom should be the atmosphere of the dormitory as of the home; but wherever many women are housed, rights must be somewhat limited to each in order to secure rights for all. The more thoroughly homelike, therefore, in respect to the ordinary living arrangements the dormitory can be made, the better it is for each student. It should be designed for only a few persons—as a score—with chamber and study large; and its administration should be conducted with as few rules as possible, and through as large and sweet and gracious personalities on the part of its mistresses as can be secured.

I Am My Brother's Keeper

The outbreak of typhoid fever in Montclair, N. J., is one more proof of the calamitous results of ignorance. Such outbreaks have been frequent during the past year in small towns, and in almost every case they have been traced to the milk-supply. The logical result of this would be, if general intelligence were what it ought to be, to lead to a demand that dairymen should hold licenses granted by the proper authorities, and that the granting of such license should depend on the passing of a veterinary examination. All milkmen should be required to pass an examination in hygiene and sanitation, so far as they relate to their business; they, to a certain extent, should be able to make bacteriological investigation and experiment. It is appalling that, on the one hand, the intelligent consumer should live in a condition of unrest, if not of dismay and anxiety, because of the danger that threatens the household from the milk and the water supplies; and that, on the other hand, any man who has the capital can engage in a business of which he knows absolutely nothing beyond that of capital and profits, and how to secure the latter with the least expenditure of the former. We are very careful that liquor should not be sold without a license, and yet it would not be fair to say that the majority of our citizens use alcoholic liquors, but it is very certain that the vast majority do use milk and cream. Doctors are constantly laying stress on the necessity of pure milk for babies, and attributing the tremendous death-rate among young children directly to the use of impure milk—either impure at the source of supply or contaminated from methods of transit.

If character in every individual were just what it should be, such outbreaks would be impossible. Of this specific case at Montclair, the milk-bottles were washed in contaminated water, and the water was contaminated because there was immediate connection between the well and the outhouses, and a child had died in this milkman's family recently of typhoid fever. It takes intelligence and self-sacrifice for a man to immediately stop business when a contagious disease enters his family. Comparatively few of us would stand this test. If a man's business is one which brings him in direct communication with families, it is a crime if he does not, and should be punishable by law.

In Brooklyn, smallpox had developed until the Board of Health became alarmed. The people, even the ignorant people, were thoroughly aroused. The Board of Health visited the public schools, and every child was compelled to be vaccinated; if not at home, then at public expense. Right in the midst of this excitement, which reached all classes of the community, a groceryman had a child taken sick with smallpox in a room back of his store. He assisted his wife in the care of that child, and dealt out groceries to his neighbors during the entire period of its illness, and only when there was an outbreak in the neighborhood was the source of infection discovered. Another family, when the disease attacked one member, sent the remaining child, without one word of warning or explanation, into a family where there were nine little children.

These cases are proofs of the necessity for developing character for the preservation of the community. Character is the composite of education, training, environment, and spiritual development. Until men have reached the stage where they recognize as fully their duty to their neighbor as their duty to themselves, the community must be protected by law, and that law is feeble which permits a man to deal death through a community and is unable to punish him as his crime deserves.

From the Day's Mail

A short article entitled "Curing Defects" has called out some letters which we gladly publish because they are suggestive:

Dear Outlook:

"M. E. L.'s" inquiry and your answer under the above title, in The Outlook of the 7th inst., are of interest to many parents and teachers.

The ability to spell correctly seems to be, in many cases, an instinct; but, from a somewhat extended observation, I am led to think the power to be due in some degree to good hearing, and in much larger measure to correct seeing. Therefore I would test the eye as well as the ear. Doubtless the boy referred to should, as you advise, be required to read more for himself. Now my recipe for the cure of poor spelling: Induce or require the boy to read a line or sentence—what he can easily remember—of some interesting story, close the book, with a finger between the leaves, and write from memory what he has read. Repeat the operation until a paragraph has been transcribed; then, with book open, let him carefully mark and copy correctly, several times, every word missed. One or two exercises of this kind every day, accompanied with oral spelling of the words missed, will surely improve the spelling. The plan has been successfully tried in many bad cases. Improved spelling is not the only benefit to be derived from such an exercise. Punctuation, the use of capitals, and style will be unconsciously learned at the same time. E. J. B.

Dear Outlook:

I am interested in noting the trouble in teaching the little boy to spell, told of in your last paper. If the mother will take some book that the child *can* read and dictate for him *to write*, she will find more progress made than in any other way. As he advances, let him place capitals and points in their proper places. He will learn many things by this method.

E. F. A.

Dear Outlook:

I should like to tell "M. E. L." my experience, which has proved successful in teaching my son, who apparently had no "ear" for sound, to spell. All the instruction in school was a failure. At last I told him he must recite to me every day, and I saw him study his lesson. I am convinced that much of the trouble comes from lack of proper study, although he would introduce letters entirely out of the sound of the word. But he knew he could not go out to play until the lesson was learned perfectly. A great help is a box of letters. I had him select the letters of words which seemed hard to remember, and form the word himself. Then I pronounced them with great care,

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

more carefully than a teacher ever does, in order to train his ear. The result has been that, from never having a perfect lesson, he now never, practically, has anything but perfect lessons. He missed only two words last term. His was the worst case I ever knew, and if he could be cured I feel sure any boy can.

S. C. B.

Many children suffer through their entire lives because, in the first years of school life, they acquired habits of inattention. Doubtless many children suffer because of bad teaching, but many others have physical defects that are never discovered until maturity. Children get discouraged because they fail to accomplish what is demanded from them; this discouragement leads to moral defects, and eventually weakens character. It is wise to closely observe and investigate before deciding that a child is responsible for backwardness in studies.

The other day a letter came to this department asking for an article that would cause a young man to change his position toward another. He knew his position was wrong —the result of a hasty decision expressed by a hasty word. He would not change, because he thought it manly not to change.

Probably no clearer evidence of weakness could be brought against a man than the statement that he held such a position. The evidence of strength is not holding an opinion, but in seeing a truth, and guiding one's self to follow it. The only self-control that counts is that which makes a man do the right thing, as well as that which keeps him from doing a wrong one. Strength of character is not shown by standing still, but by moving forward. The man who sees that he has done wrong, and, seeing that he has the opportunity to right it, does not, is a very poor type of man. He has a long road to travel before he reaches true manhood.

Dear Outlook:

I wish to find a poem, "The Mother-in-law," by Ella Wheeler Wilcox. The only collections of her poems that I have seen do not have this one. Will you ask for this for me?

Are we to suppose that it was because it was as difficult then as now for a mother and her son's wife to live together in harmony that Christ gave this advice—which experience has proved to be so wise: "For this cause shall a man *leave* father and mother, and shall cleave to his wife"? If only all men were as judicious as one who put it in this way: "I think too much of my mother to ask her to live with my wife, and I think too much of my wife to ask her to live with my mother, and so I provide for them separate homes."

For a daughter and mother to remain together after marriage is quite a different matter—their ideas of home management being naturally the same.

Does it not seem to you that there is very little teaching on these points? A son loving his mother is apt to blame his wife if there is discord, not knowing that the cases are very rare where there is harmony if they live too near together.

I. H. O.

We will leave the subject of the wisdom of mothers-in-law and daughters-in-law living as members of the same family to our readers to discuss. Many opinions are more valuable than one.

Dear Outlook:

"I declare," said our doctor one day, as he came in to our chronic case after his weary round, "I sometimes think the candy-shops do as much harm as the rum-shops;" and he added, after a moment, "When was the slaughter of the innocents?" Not being up in festivals and saints' days, I could not answer. "But surely, Doctor, you don't think there is any harm in a little sugar?" "No, my dear, not in a little, but in a great deal and at all times and seasons. To speak plainly, the stomach is a workingman, and now and then wants rest. It is rather like the tramp who spoke to me, and seemed to be very anxious to do something, but who perhaps took his cue from the stomach, which says, 'What I object to is working between meals!' There are two objections to so much candy, taken at all hours. First, it keeps the stomach at work when it wants rest; and, secondly, it turns acid by fermentation, and works mischief. It is even bad for the teeth, and I remember a child, who had this craving for sugar, whose teeth were quite ruined by the corrosive acid of the fermentation."

And this was the substance of his further teaching: We need to eat at proper and regular intervals, and then to let the workman rest. This occupies hours, more or less, according to the demand, and leaves an interval of peace. This may be made the rule at other times, and broken over at the time of a festival. But it seems a poor way to celebrate a festival, and especially a religious festival, by making an attack upon one's health and life. Even the Scripture warns us in the proverb, "It is not good to eat much honey," and the Scripture is a very fair guide in hygiene as well as in morals and manners.

COMMON SENSE.

Dear Outlook:

My mother, who is a very great invalid, amuses herself with two games of solitaire, played with the ordinary playing-cards, fifty-two in a pack. She has lost her sight too much to read print, and her hearing is so bad that it is almost impossible for any one to read to her, and her right arm is paralyzed. No knowledge of cards as cards is necessary. Hoping they may be useful to the invalid for whom games are requested, I inclose the rules of the two games.

F. F. G.

THE GAME OF PATIENCE—RULES

1. The uppermost card of each of the four packets is available.
2. The foundations do not follow suit.

Take from the pack the four aces and place them in a horizontal row. These are the foundation cards, and the families built upon them ascend in sequence to kings. Deal out the cards one by one, and as suitable cards appear (by suitable I mean 2, 3, 4, 5, etc.), play on the foundation. Those not suitable are placed in packets in another horizontal row; four packets are allowed. In building these, build *down*—10, 7, 6, etc., 7, 4, 2—and never place a face-card on a small card, since the face-cards, being played last, prevent your getting at the small card when you need to. Attention to this matter will greatly assist. As mother is so great an invalid, and to avoid any strain upon the mind, we allow her to make six of these packets instead of four.

Second Game of Patience.—This consists of matching as the cards are dealt off. As soon as you have any two alike, 9's, 10's, jacks—any two—cover both with the next two cards taken from the pack. In this way make ten packets. If it comes to a place where there are no matches, shuffle the cards well and begin again. This is very easy, and, I almost think, a better game than the other.

The Friendship Fund

The pupils of the several schools which have contributed to the furnishing of Cherry Vale will be glad to know that from the fund they have contributed there is money enough to renovate the house and furniture, so far as the wear and tear of a large family have made it necessary. The improvements and repairs will be completed May 1. The managers have decided to give the school-girls who wish it the opportunity to visit the house during May and June, when comparatively few of the working-girls can have a vacation. To familiarize the school-girls with the life of the working-girls while at Cherry Vale, the table and house will be maintained at the same standard as during the rest of the summer. Full information can be obtained by application to Miss E. Annie Buchanan, 222 West Thirty-eighth Street, New York City.

Previously acknowledged	$1,213 79
A Chicago School-Girl	2 00
M. M. H., Hartford, Conn	1 00
Mrs. G. A. W., Sparkill, N. Y.	1 00
Mrs. F. S. R., Hartford, Conn	5 00
A Friend, Bangor, Me	5 00
A Friend, Auburndale, Mass	5 00
Total	$1,232 79

The Opportunity of the Hour

There are many amusing stories told of women who possess greater wealth of money than of brains. One of the latest is that of a woman who thought the dress she wore when her portrait was painted was unbecoming. Recently, having imported a gown that she thought was becoming, she succeeded in persuading the artist—and it required time to do this—to paint in the new gown. How lovely it will be to show the portraits of our ancestors with garments up to the last possible date! It may be confusing to the student of history, who confirms so many of his facts by the costumes of certain ages, but then that is a small matter in comparison with the one of showing that we know what is in style. By all means, if you can afford it, keep the dress in your portraits up to date!

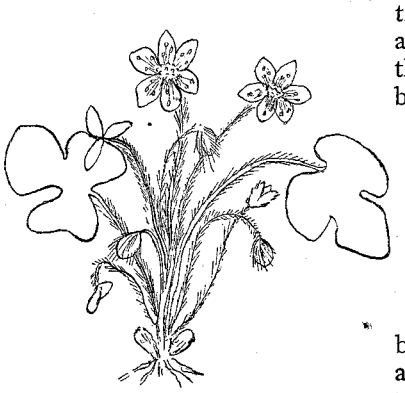
PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Hepatica

By Helen A. D. Leeming

Spring is coming, for out in the woods, under the dead leaves, the little blue flowers of the hepatica are peeping up. They do not wait until every scrap of brownsward has melted away, but, just as soon as their green and purple leaves of last year get thoroughly warmed through, they send down word, by some magical telegraph that we don't know anything about, and say, "Wake up, children! Spring is coming." And then the dear hepaticas put on their furs—very fine furs, soft as the down on a baby's head—for they know there may be cold breezes and damp nights. Over their faces they draw little gray hoods, and all up and down their stems they clothe themselves with their delicate fur covering, and then they climb bravely out to meet the Spring when she comes to the woods.

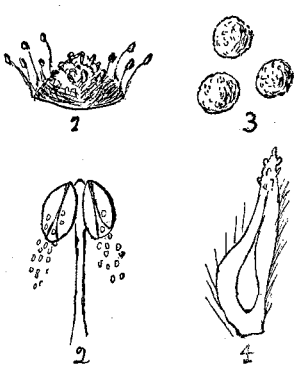
Sometimes Spring waits, and the poor little flowers are frozen in spite of their furs; but they generally live long enough to tell somebody, if only a robin, that Spring is truly coming; and when at last she does come, the hepaticas throw back their hoods and lift up their heads. Their stems grow long and straight, and the fur drops off, and the flowers stand out like blue or pink stars dropped on the moss. Nobody wants to pull such a tender little flower to pieces to see how it grows; but nobody needs to, for all its beauty may be seen by looking down into it with a magnifying-glass or a microscope.



The Hepatica

The part that made the furry hood is the three sepals that open out flat and make what is called the calyx. It is the saucer that holds the cup of the flower. The cup of the hepatica is prettier than any of our great-grandmothers' blue china; but it would not hold much more than a dewdrop for a fairy's afternoon tea, for it is made of six separate pieces called petals.

In the very center of the flower is something that looks like a green pincushion, with golden-headed pins stuck all around the edge, as in Fig. 1. The green center is made up of parts called pistils, and the pins are stamens. They are the precious parts of the flower, and it was to keep them warm that the hepatica put on furs; for if anything happened to the stamens and pistils the flower would have no seed.



Under a microscope the stamens look like Fig. 2—a long white stalk, with two little bags, named anthers, splitting open at the sides and spilling quantities of gold-dust. This gold-dust is called pollen. When it is magnified about three hundred times, it looks like Fig. 3.

The pistils, which are crowded together in the middle, want the pollen-grains, for they help them to make their seeds. Fig. 4 is a picture of one of these pistils. It has a little bag where the seed is to grow, and it sends out sticking points at the top to catch the golden pollen, and all over its sides it has long hairs that will scrape the pollen off any insect that has been visiting another hepatica, because each flower likes its neighbor's pollen better than its own.

When every pistil has a pollen-grain to help its seeds grow, the blue petals wither and the sepals drop off, and the pretty flower is left with only a bunch of knobby seeds; but when the flowers go, beautiful dark glossy green leaves, with three rounded lobes, spring up on long stems, and all summer long show the place where the hepaticas will come to meet the Spring next year.

Sunday Afternoons with My Girls

The Pleasure of Struggle

By Heloise E. Hersey

Mountain-climbing has become a fashionable amusement, and rightly. There is inherent pleasure in struggle. We go to the top of the mountain, not only for the view, but for the enjoyment of climbing. But often when our vacation tramp is over, and we come back to our every-day lives, we forget our lesson, and do our work perfunctorily, relying for joy upon the distractions and diversions that we can invent. But character does not thrive thus fed. Let us go back to our illustration of mountain-climbing and find what are the conditions necessary to make effort pleasurable.

In the first place, we must have a fair chance. It is depressing to climb through a dense fog, or under a prostrating sun. The path may be steep, but not too steep. Again, we must have energy of spirit. When a man climbs a mountain he must be eager to do it, or it will be the most irksome of occupations. In the third place, we must be serene as to the result. Pleasure and worry are incompatible. A young fellow, out of breath and anxious, once had from an old man bred on the mountains the sage advice: "Young man, the way to climb a mountain is to act as if ye didn't care a hang whether ye ever got ter the top er not."

Given, then, these three conditions—a fair chance, energy, and freedom from anxiety—and no obstacles are too difficult to be inspiring. Now, turning to the mental and spiritual facts of young life, we shall find that our analogy will apply to the struggle to be wise and good. Righteousness pays, not only "in the long run," but "as it goes along," when it is justly estimated. If any folk ever had the chance to be good, it is the American girls of to-day. They are unbound by the fetters of habit, they are strong, hopeful, free. They may have some hard struggles with uncontrolled imagination, with grasping selfishness, with deceit, harsh speaking, frivolity. But these are only opportunities, with a clear "chance" to be good.

Girls do not much need urging to zeal; but it may be worth while to say that pleasure must be subordinated to business if either is to be relished. The Egyptians worshiped the fly, and offered oxen on its altar. We must not deify the trifle of personal enjoyment in that pagan fashion. The work of self-conquest has inspiration enough to kindle our very souls. Righteousness does not come by accident. One does not yawn it into being with a wish. We must be low-minded if we do not find the keenest pleasure in the work of steady, conscious self-improvement—the solemn, all-controlling purpose that each day shall see us better, holier than the last.

But no favoring conditions and no zeal can make work pleasant if we are in doubt of its successful issue; and opportunity and energy are easier to command than certainty, confidence, freedom. There are two essentials for the poise upon which happy work depends. The first is the true notion of success. Success does not mean the winning of high honors, or the reaching of distinguished attainments. Success means character. In the struggle for that there are no known limits to the results of will. But we must have more than a high philosophy of relative values if we will be content. Were we not sure that the stars will not fall upon our heads, that the laws of nature will stand firm, we should live in an agony of terror. Are we not sure that there is a Power above us, strong enough and tender enough to keep us, we can never face our work; we shall live in misery in face of life and of death, or in an indifference no less terrible. Believing that God is, the prospect of battle with temptation is a joyous one. "If God be for us, who can be against us?" The grief of parting from pleasures or wishes or friends is made light. "Lo, I am with you alway." Even the long outlook upon life, with its perspective closed by the black door of death, will have no terror.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

For the Little People

The Land of Contrariwise

By Elie Lee Hardenbrook

I found myself in a land, one day,
Where everything went the other way—
"Suffered reverses," as one might say.

A land where all things under the sun,
Turning around as in craziest fun,
Ended where we should have just begun.

The newly born in this queerest town
Did not grow up, they had to grow down;
A wee, wee face wore a hoary crown;

Old men were babes, for the babes were old—
They dwindled down till they reached the mold;
While their pennies bought far more than gold.

They toiled to be poor, despising wealth,
Coveted sickness and doctored health,
And did not know what is meant by "self."

Eating was quite a comical job:
They cut off the corn and ate the cob;
And not a fowl of an egg would rob.

They served the pods of the pea and bean,
Rejecting the useless seeds between,
And ranked potatoes with bulbs unclean.

Where we find food, they saw but a root;
And only chose the stone of a fruit
As the choicest bit beyond dispute.

They worked all night, so they slept all day,
Skimmed milk and threw the cream away,
Preferring to drink the thinnest whey.

They sweetened the soup and salted the tea,
Chewed up the grounds of the stewed coffee,
Nor aught absurd in their ways could see.

They seldom rode when they might have walked,
They held their peace when they could have talked,
And calmly saw their purposes balked.

They had no laws and they had no rule:
Every one did as he pleased at school,
Where highest honors they gave the fool.

Folks laughed for sorrow, and wept in glee,
And—most remarkable fact to me!—
All the citizens seemed to agree.

. . . . . .

I do not know where under the skies
Or on what page of the atlas lies
This jumble-land of Contrariwise.

It may be the place where grumblers go
Who forever wish that "things weren't so,"
And breed discomfort while here below.

❀

Hector

I am glad the snow is gone, not because I do not love it, but because a beautiful dog, who lives opposite, has been tormented all winter while the snow was on the ground. We live, both the dog and I, at the top of a hill on a city street. The street slopes so gradually that it makes a beautiful hill for coasting, and the children, for blocks around, use it. They have delightful times, and the air is musical, before and after school, with their laughter.

This beautiful dog, Hector, used to have a lovely time running down with the sleds, bounding and barking in wild glee. One day his owner, a boy about nine years old, harnessed him to a sled. He took a piece of rope and tied it on the dog's collar, just at the middle of his neck in the back, then tied it to the sled. He got on the sled, and with a whip he lashed Hector, who pulled with all his might. The rope was tied to his collar in such a way that it pulled against his throat, making it very hard for him to breathe. Poor Hector pulled and pulled, his tongue hanging from his mouth, and his beautiful white breast heaving with the effort to breathe.

The owner refused to get off the sled, or to change the way the rope was tied. Day after day Hector was seen drawing his master and his master's friends up the hill and along the street, suffering with every breath he drew. He was strong enough to easily draw his master on the hard snow, if only he had been harnessed properly. One day he was toiling up the hill with the sled, on which sat two little girls, friends of his master, when a gentleman, who was walking up the hill, watched him. When he reached the top of the hill he stood still, and when Hector reached the top, and the little girls got off the sled, the gentleman took his knife and cut the rope. The little master was furious. The gentleman paid no attention to him, but calmly made from the same pieces of rope a saddle for Hector's back, and shafts that fastened on each side of his collar and held the saddle in place; then he fastened the shafts to the sled, and told the little master to get on it. Taking Hector by the collar, he led him along the sidewalk to show how easily he could draw the sled when properly harnessed. The little master looked thoroughly ashamed, while Hector looked very grateful. Before winter was over, Hector had a pretty leather harness, and seemed proud of it.

❀

Bird-Time

Now is the time to show what you can do to protect the birds. They are coming to us in greater numbers every day. A stone thrown may break a wing, and leave a family to starve to death.

If you watch birds, you will find them often as interesting as people. In a city where the trolley-cars have been recently introduced, the sparrows at first were filled with terror; they would fly, and give startled cries, and for a time they deserted the streets given over to the trolley; but now they will let the trolley-cars almost run on to them. When the cars are moving slowly, they will hop and hop just in front of the car, fearlessly.

When you cross the Brooklyn Bridge, if you look up to the roof of the station on the New York end, you will see pigeons flying about. Steam is escaping from the locomotives that are constantly moving, whistles are blowing, and people passing back and forth in crowds, but the pigeons do not seem to notice any of these disturbances; it is home for them, and they love it. If the men were not kind to them, they would not stay.

Be careful to leave water for the birds about your house when the sun grows warm. Not only are the birds beautiful, and messengers of music, but they are useful. They eat up insects and worms that would destroy the trees, and more than pay for what they eat. Protect them, because they make the world more beautiful.

❀

Not Menagerie Horses

He was just an ordinary cab-horse standing at the corner of a street, and this gentleman was attracted to him because of the kindly expression of his face. So one morning he put some sugar in his overcoat pocket, and when he passed the cab-horse he gave him the lump. The next morning he did it again, and so for a week each morning he stopped and gave the horse his piece of sugar. Before the week was up he discovered that the horse knew his step, and that as he approached he raised his head and was all alive and alert waiting for him, and that when he passed, the horse would turn as far as he could in the shafts to look after him. This has gone on until now as soon as the horse hears his friend's footsteps he will reach as far as he can stretch over the sidewalk toward him and rub his nose against his sleeve, showing that friendship is as highly valued as the piece of sugar. The other day I was waiting for a car; there came in sight while I was waiting a heavy truck, heavily loaded, drawn by two magnificent Norman horses. The horses were so handsome, carried their heads so magnificently, that they held one's attention. The driver sitting on his high seat noticed that his horses were exciting admiration, and said to them, "Behave pretty now, behave pretty: the lady is looking at you," and both horses nodded their heads toward the corner where I stood, and then tossed back their manes, as though they thoroughly enjoyed being objects of admiration.

❀

A Wise Canary

He hung in a room where there was a stove. The family were going out, and had put coal in the stove and opened the drafts; they forgot to close them. When they returned, a couple of hours later, the room was intensely, unbearably hot. They looked at the cage, expecting to find that the heat had killed the bird. In the bottom of the cage was the bath-tub, and in this sat the bird, who had evidently been dipping his head under the water. If he had not done this, he would have suffocated.

❀

A Guess

Did you ever think how many new, crisp Treasury notes it would take to weigh a pound? Hold a twenty-dollar gold piece in your hand and weigh it. A gentleman did that the other day in Washington, and he was asked how many new Treasury notes it would take to weigh as much as that twenty-dollar gold piece. He said, "About one hundred;" when the cashier who was talking to him said, "You are mistaken; it takes just twenty-three."

❀

Puzzle

```
— — — X — — —
— — — X — — —
— — — X — — —
— — — X — — —
  — — X — —
  — — X — —
  — — X — —
  — — X — —
  — — X — —
    — X —
    — X —
  — — X — —
  — — X — —
  — — X — —
  — — X — —
  — — X — —
```

1. A positive order. 2. A foreign intruder. 3. A kind of pigeon. 4. A pianist's business. 5. A fashionable bonnet. 6. A preserved plum. 7. A title of royalty. 8. A rich lacteal. 9. Made of flax. 10. To put on. 11. Frequently. 12. A fine art. 13. Money. 14. A companion. 15. An Egyptian flower. 16. A sticky substance.

The central letters form the name of one of the most interesting characters in history.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Sunday Afternoon

The Idle Rich and the Idle Poor

By the Rev. Frederick Stanley Root [1]

For even when we were with you, this we commanded you, that if any would not work, neither should he eat.—2 Thessalonians iii., 10.

In the story of the Garden of Eden we read that God condemned Adam to hard labor for life because of his sin. Hear the sentence: "In the sweat of thy face shalt thou eat bread until thou return unto the ground." I am not sure, however, that this allotment is a condemnation. Charles Lamb said, you know, that Adam luckily sinned himself out of the garden! I am not certain about the cause of his departure, but I am positive that Adam, as a man, would probably have died of weariness had he remained in that garden always without work. It takes the simon-pure tramp to find the same pleasure in doing nothing that most men discover in doing something! Adam had not the instincts of the tramp in this respect. Therefore he did well to go out of Eden. Personally, I attach slight historical significance to this story. I believe in evolution. I believe that men have fought their way up, step by step, from the dark shadows of brutish condition; and, with the incoming of reason, mind, and soul, they have wrested from the earth the elements of that material splendor which crowns our civilization. No other result was possible. To live they must eat; to eat they must toil, and spin, and plant, and reap; and, with labor of hand and fret of mind, they started that sweat upon the brow the rain from which has beautified the face of all centuries and watered the soil of industrial productivity. There is no more righteous enactment in all the universe than this, "If a man will not work, neither shall he eat." That settles forever the status of the corner loafer and the unregenerated dude. Which is the worse I do not know. In the attempt to decide I am like Father Taylor, the great sailor-preacher, who, upon the refusal of a Methodist minister to enter his pulpit because a Unitarian was there, fell upon his knees and cried out before the whole audience: "O Lord, deliver us here in Boston from bad rum and bigotry: Thou knowest which is worst, but I don't!" Whether the lazy tough, reeking with whisky and pouncing upon the unwary stranger, is not, upon the whole, less objectionable than the dissipated "chappy" spending his unearned money on disreputable actresses, is a pretty serious question. One is rich, very likely, because his father struck oil; the other poor because he hates to work. Both are like old-man-of-the-sea on the backs of honest workingmen. A rich and idle roué, in his teens, ought to be whipped and sent to bed; the corner loafer ought to be starved into labor. And here I leave them.

But now, on this general question of eating and working as related to the idle rich and the idle poor, what is to be said? Much more than I can possibly say this evening. I am stirred to this subject by a recent editorial in a local journal, which begged of the public to remember that over-refined charity, in its zeal to discourage the unworthy poor, might fail in remembering that the idle rich were equally reprehensible. The point is well taken, and, on the basis of my text, I desire to go into this a little, hoping both to deal justly and show mercy. And will you permit me to do this in a series of related propositions. And (1) who are meant by the idle poor?

Well, no one class answers to this definition. Types are varied. There is, for example, the Sam Lawson type of the village story-teller, celebrated in Mrs. Stowe's "Oldtown Folks," who sits on a fence-rail, whittling and spinning yarns, while his wife struggles to keep the wolf from the door and the children go ragged and unkempt. This class, good-natured and rarely vicious, simply runs to incorrigible laziness, and some very agreeable vagabonds, of the Rip Van Winkle order, belong to it. There is also the migratory class, born to restlessness and tramphood, continually on the road because travel without funds is more desirable than labor with funds. These are the individuals who take your bread and butter humbly at the door, and fling the gift away on turning the corner because a chalk-mark on the fence says to the brotherhood, Stop here and you'll get rolls and coffee, with a rasher of bacon. Weed out the really unfortunate from this class, and you have possibly one sheep to every fifty goats—except in these extraordinary times, when worthy men are on the road by thousands, discharged from industrial centers for causes variously interpreted by economists. We have also the incompetent idle poor—people who are in a chronic state of distress, work or no work, simply on account of their ignorance of management. They have never been taught the art of saving. The wages dribble out with nothing to show but debts, when another family, next door, on the same wage, puts money in the bank every pay-day. The first family is neither vicious nor recklessly extravagant; only ignorant of ways and means of successful housekeeping. Debt discourages the father; discouragement impairs the quality of his work; this in turn puts a more skillful man in his place, and he joins the ranks of the unemployed.

But I must not review at length these various types. I proceed, therefore, to say that I have in mind in this sermon the deserving idle poor—men and women who have the same right to bread and butter that we possess who are more favored in the distribution of products; men and women whose hearts are sometimes bitter with a sense of outrage and injury, in that willingness and ability to work, with self-respect as the basis of character, find no market. To-day the name of the deserving idle poor is legion; nay, more, there is a class, much larger, equally deserving, employed at such pitifully low wages that their life is hardly more enviable than that of the unemployed. But the worthy idle poor, relatively few in times of normal industrial activity, relatively many in this period of great industrial depression, the whilom workers at loom and forge, shall they be forbidden to eat because they cannot work? The idle poor man produces nothing: is he entitled to some of the fruits of the joint productivity of others? The idle poor man, deserving, in time past has helped create the enormous aggregate wealth of the country. Does the country owe him anything over and above the wages already paid him? If society cannot give him work, shall society bestow bread? And is the bread a gift, or a portion of debt discharged? In other words, has the industrious, sober workingman, in prosperous days, received his rightful share of the aggregate increase of national wealth? If so, the soup-kitchen is a boon; if not, as far as this rich city of Hartford is concerned, Hartford simply pays a portion of the debt that the whole country owes the unemployed deserving workingman. This debt is unrequited, according to Henry George, Ferdinand Lassalle, and other profound students of social progress. It is a debt more than requited, according to Edward Atkinson, the *laissez-faire* school, the mass of capitalists, and the New York "Evening Post." I suggest these questions. I have no space to discuss them. At present, in answer to my own question, Who are meant by the deserving idle poor? I reply, Men and women willing to work, of good habits, industrious and frugal, who, by reason of this phenomenal dullness in trade, or sickness, or any other defensible hindrance to saving, are now penniless, and, unless the rent be paid, homeless. What will you do for these?

But suffer me at this point to proceed with a second inquiry, and to ask, (2) Who are meant by the idle rich? Here, again, the vast scope of the topic compels suggestion in place of argument, and I must once more advance a series of propositions to be accepted or rejected according to their soundness. To begin with, I affirm:

(*a*) An idle rich man is he who does little or nothing for his fellow-men. He may toil like a galley-slave in heaping up money. If he spends that money in a wholly selfish manner, or hoards it avariciously, he is contemptible in the sight of God. It will not do to say, for instance, that he helps his fellow-men by giving them work in putting up a magnificent house. For, in the first place, the equivalent

[1] Pastor Park Congregational Church, Hartford, Conn.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

of money spent in building the house is locked up in the edifice, and is therefore valueless except to flatter vanity; whereas, if invested in some manufacturing or other industrial plant, employment is given for a long term of years, invention stimulated, and productivity increased. And, in the second place, he who builds a palatial residence does it for his own gratification, and not infrequently to outshine his neighbors, without a thought of helping his fellow-creatures. I do not say that there are not circumstances which justify a man in building such a house. I am simply urging that he has no right to put it down as a benevolent contribution. A rich man who works for himself all the time may die of nervous prostration through such devotion to business; nevertheless, his character has been unimproved in brotherliness, which is the essence of Christianity, and his money has brought forth nothing but money. In the presence of God he is empty-handed.

(*b*) An idle rich man is he who gains his wealth by other processes than those of honest industry. All wealth must come to the individual in one of five ways: 1. By earning. 2. By inheritance. 3. By gift outright. 4. By lucky discovery. 5. By stealing. I believe that stealing is looked upon with such general disfavor in civilized communities that I am justified in dismissing this method at once. Earned wealth alone represents the output of labor. Something remains to show for it as product. Inheritance, when the property that falls to another is the fruit of honest industry, is simply earned wealth transmitted in trust. Gift is usually the reward of affection; and, while it is true that the person who receives money by gift or inheritance did not earn it, the holding thereof is just, on condition that the money be used in such a way as to promote, not alone the pleasure of the recipient, but also the best interests of human society. Hence people who inherit money they did not earn should be doubly solicitous to retain it on the basis of Christian stewardship, which means a portion of the income conscientiously expended in doing good, and the principal guarded from all shady transactions. Now, the man who acquires wealth by any method save that of honest industry, with these reservations applied, is simply a gambler in possibilities more or less questionable. If he works fifteen hours a day, he may still be an idler, as regards the necessities of his fellow-men, and a laggard in every good cause. Your mere speculator is bound to win on the toss of his coin. He may toss that coin all day long until his arm is weary, and "heads" may fall three times out of four, but this man may be of no more value in the kingdom of God than the Eastern beggar that dogs the footsteps of the traveler; and certain streets in America are full of idle men of this description.

But (*c*) an idle rich man is he who encourages his family in foolish and wanton luxury. The inequalities in human society would not prove so menacing to our civilization were it not for the vulgar and ostentatious show of some wealthy people. I insist that the head of the family shares in the idleness of its members by allowing the gratification of every luxurious whim; and, if he lacks the power to forbid such display, he should abdicate his position as the head of the family! Complicity in a fault is to commit that fault one's self. If I permit stealing when I can stop it, although I am not a thief, I am touched by the pitch of his crime. The foolish weakness of many a hard-working capitalist in allowing his wife and daughters to spend with criminal prodigality when noble charities go begging for funds, transfers to his shoulders, vicariously, the righteous popular condemnation of their selfish idleness. In New York I read that a poor sewing-woman is found starving, her children beside her, and in the very next paragraph of the same paper I read that a society woman bought a diamond necklace for a poodle! Still further on I read that Mr. and Mrs. W. have personally investigated cases of distress brought to their notice by a newspaper, and have spent more than one thousand dollars in relief. Which family, think you, deserves to be perpetuated? I have no great affection for certain magnates of the Standard Oil Company. I believe, upon the whole, with Professor Hadley, of Yale, that the methods of the Standard Oil corporation have inflicted a greater injury upon public morals than any possible cheapness of product can wipe out. But I do applaud the manner in which one magnate brings up his children to economy, plainness of dress, systematic benevolence, and that self-respect which forbids the flaunting of their riches in the faces of the poor. And I hold, in general, that for every diamond added to the jeweled fingers of wealth, for every new and sumptuous appointment of house and household, there is involved a moral obligation to do more in philanthropy. The greater one's ability to spend on one's self, the greater the claim of humanitarian service. And I repeat that prodigal luxury argues complicity with blameworthy family idleness, whatever may be the individual industry of the head of the establishment.

And thus I might go on to show in certain other particulars how the common talk about the idle poor must be supplemented with equally just criticisms upon the idle rich, if one would faithfully interpret the verse which insists that bread shall be dependent upon work. I am not discouraging wealth. Far from it. I wish some people might be vastly richer than they are. I am not speaking of the man who, by a life of honorable business activity, replete with generous deeds and services, accumulates a competency, and spends the evening of his days in rest and travel, while his thoughtfulness in charity continues. Such a man is a blessing to the church and community in which he lives. I have in mind that idle and selfish career whose bank account of noble deeds is always low, whose powers are rarely employed except to promote a personal advantage, whose gain is principally achieved by taking advantage of other men's necessities. These I call the idle rich, and I insist that their sons, haunting the side doors of metropolitan theaters, and their daughters lavishing maudlin affection on poodles girt with diamonds, are a more useless class—partly by reason of the want of noble parental ideals—than the idle loafers on the street-corners who will do anything but work. So much for the distinction between the various classes of the idle rich and the idle poor.

But we now come to the very perplexing problem, how to remedy this state of things. Into that labyrinth I cannot enter this evening. The time is too short. But, with your kind permission, I will lay down a few general principles, whose truth or falsity must be determined by thoughtful minds in the audience.

And, first, scientific charity may demand too much of the idle deserving poor, just as indiscriminate charity may exact too little. Take a concrete example. Shall we always refuse to help a man because he is, at the moment, the worse for liquor? That depends. If he has been assisted before, and is of incorrigible sottish tendencies, possibly the pinch of hunger may be sharply corrective. If, on the other hand, he is reckless from despair, albeit a steady workman when times are good, and has taken a glass to drown the memory of the cold hearthstone where wife and children are crouching, poverty is clearly the source of his fault. Temporary aid may stiffen his power of resistance to temptation without impairing his self-respect. But indiscriminate charity often errs more lamentably by such unwise giving as fosters a willingly dependent class, whose every member is so much additional drain on the resources of the commonwealth. A scientific charity, that combines maxims with mercies, and is not so stiffly economic that it virtually repeals the Sermon on the Mount, is a most desirable institution.

But, second, all help should lead to self-help. As long as there is coal in the mines, ore in the hills, wool on the sheep, hides on the cattle, and exhaustless productivity in the soil, something is wrong when stomachs are empty and backs thinly clad. There can be no such thing as over-production as long as men and women somewhere in the wide world need every conceivable product of human industry. Why, then, do men lack work? Excuse me from talking politics in the pulpit! The problem is to bring needed work to needy artisans. It is not done in these dreary times. Consequently there must be, for a season, much help that does not lead to self-help. You cannot

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

create fictitious demand for labor without ultimately robbing somebody. This process only foists upon the workingman's back a heavier tax to be paid at some future time. Next to immediate self-help is that outside aid which keeps men and women from despair until work offers—work that meets legitimate demand.

I remark, again, that the present is a most excellent opportunity for the idle rich to know the idle deserving poor. The deep, instinctive prejudices between classes at the social extremes, arising in ignorance of each other's true environment, are never cleared away by legislation that draws from the wealth of privilege enjoyed by the favored to bestow upon the less favored. Never! They are diminished by the loving touch of personal sympathy; and if you wish to bring a hard, cold, selfish man of affairs into the mood of unwonted tenderness, induce him to visit the homes of the poor. And, my word for it, he will lie down at night with more of Christ's Christianity in his heart than he has experienced for many a year.

But, finally, I remark that the whole secret of the correction of the present maladjustment of economic and industrial forces is an open secret. It is steadily to be maintained by Christian teachers—and to-day more firmly than ever—that there is no social or industrial ill whose initial remedy is not found in the Gospel of Jesus Christ. The difficulty is that all men who profess it do not live it. If they did, the tap-root of social ills, human selfishness, would be destroyed, and brotherhood would become a reality, not a name. I do not say that certain theories of reform do not contain a germ of regenerating truth. They do. Nationalism, State Socialism, other "isms," are by no means hopelessly illogical and visionary. I do not say that legislation may not step in to right industrial wrongs, or protect capital against the assaults of quasi-Anarchists masquerading as labor's champion. But it is becoming clearer every day that the inchoate schemes broached as remedial measures are valueless compared with the light and truth of the Christly teaching. If that light could shed abroad its radiance in every human soul, and that truth glow in every heart, the words of the poet would justly describe the universal state of human society:

> Peace her olive wand extends,
> And bids wild war his ravage end;
> Man with brother man to meet,
> And as a brother kindly greet.

The Insoluble Enigma[1]

By Lyman Abbott

The Bible is an audacious book, because the writers of the Bible cared only for truth; accordingly, in their writings they put the most contradictory truths side by side, without any attempt to modify either truth or to show their reconciliation. A striking illustration of this is afforded in the story of Joseph. One moral of that story Joseph himself interprets, in a single sentence addressed to his brethren, contained in the lesson allotted for our study to-day: "But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive." The same contrast is brought out yet more clearly in Peter's sermon on the day of Pentecost:[2] "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." Our lesson thus suggests to us these two truths:

I. Men's free will and responsibility.

II. God's overruling providence.

I. The sovereignty of law may be held in such a spirit as to take all moral responsibility off from the individual. The man is represented as a machine, and his course as absolutely determined by external forces as is that of the billiard-ball by the blow from the cue. Says J. Cotter Morison: "The man with the criminal nature and education, among given circumstances of temptation, can no more help committing crime than he can help having a headache under certain conditions of brain and stomach;" and, again: "No merit or demerit attaches to the saint or the sinner in the metaphysical or mystic sense of the word; their good or their evil qualities were none of their own making." It is difficult, at least, for me to see how one who holds Edwards's doctrine of the will can escape J. Cotter Morison's practical deduction: if the will is always determined by the strongest force external to it, the responsibility rests with the force, not with the will.

Now, the Bible lays great stress on the sovereignty of the divine law; and not only that, but on the actual determining power and providential administration of earthly affairs by God. But it never takes the responsibility off from the individual. Though Christ was, by the determinate counsel and foreknowledge of God, taken and crucified and slain, the hands that crucified and slew him were wicked hands. So the destiny of Joseph was foredetermined. The nature of that destiny was even hinted to him in his remarkable dreams; and yet these brethren, in fulfilling that destiny, were guilty of their brother's blood. They knew themselves to be so; they confessed their guilt one to another. "We are verily guilty," they said, "concerning our brother, in that we saw the anguish of his soul when he besought us, and we would not hear.[1] They were under no compulsion to sacrifice their brother to their own envy and hatred. Man is a free moral agent. His crime is not the physical product of a physical cause. There is an inherent originating power in the will; or, if one objects to this philosophy, still it remains true that man is guilty when he does what he knows to be wrong, and that no philosophy can be true which repudiates this universal testimony of conscience, condemning the wrong-doer and bearing witness to his moral responsibility.

II. And yet God rules. Life is not made up of the currents and counter-currents of independent human actions. There is a Master Mind in the universe, and He foreknows, arranges, determines. Though wicked are the hands that crucify and slay, still they fulfill unwittingly the divine purpose; though the ambition which seeks to sunder the Union for the sake of maintaining slavery is allowed to accomplish the divine purpose in the emancipation of the slaves, it is a criminal ambition; though the brethren are verily guilty concerning their brother, yet they carry out the divine purpose and achieve, though by their envy and malice, a beneficent result. If we look at life from the point of view of our own personal conscience, we know that we are free moral agents, and we cannot escape condemnation for our wrong-doing; if we look at life from the point of view of divine law, we may take comfort in the assurance that God orders all thing for the best. Experience is more trustworthy than philosophy. The philosophy which denies the sovereign rule of God, and that which denies the freedom and responsibility of man, both deny the truth of human experience. The enigma remains unsolved; law and liberty remain in apparently irreconcilable conflict, but yet the soul sings sometimes, in its penitence, this song:

> Because I was impatient, would not wait,
> But thrust my impious hands across Thy threads,
> And marred the pattern drawn out for my life—
> O Lord, I do repent.

—sometimes, in its trust and confidence, this song:

> What though thou rulest not,
> Yet heaven and earth and hell
> Proclaim, God sitteth on the throne,
> And ruleth all things well.

Dr. T. L. Cuyler tells the "Evangelist's" readers that a poor woman in the congregation of old Dr. Ashbel Green, of Philadelphia, once asked her pastor: "Dr. Green, what do you think is the great business of the shepherd?" "To feed the flock, madam," was his reply. "That is my notion, too, sir," said she, "and therefore I think that he should not put the hay up so high that the sheep cannot reach it."

[1] International Sunday-School Lesson for May 6, 1894.—Genesis l., 14–26.
[2] Acts ii., 23.

[1] Gen. xlii., 21.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

The Religious World

Presbyterian General Assembly

There has been such quiet in Presbyterian circles during the year that it has been supposed that peace was coming to that Church, but, unless present signs fail, the Assembly at Saratoga is likely to be no more peaceful than the one at Washington. To be sure, the Briggs question is not likely to have the same prominence, but the case of Professor Henry P. Smith remains to be disposed of, and there are not wanting evidences that the conservative party is determined that very decisive action shall be taken. From many liberal Presbyteries conservative delegations have been appointed, simply because the conservative element has been evidently alert all through the year. In New York even Dr. John Hall, after having been nominated, was rejected. Was it because he was too liberal? or because the conservative party had already arranged its ticket and would submit to no changes? Many of the liberal men have been waiting for the action of this Assembly, in the hope that it would be possible for them to dwell in unity and harmony in the Church in which they have been reared and have worked. Many bear the most honored names in that communion, and their services are such as should command for their utterances the most serious consideration. But, if the present indications are realized, the same spirit of aggressive intolerance which dominated the Washington Assembly will rule the one at Saratoga. In the midst of the almost universal interest in the subject of Christian union there rises one great note of discord. It looks to-day either as if a number of the oldest and most honored members of the Presbyterian communion would be driven out of that body, or as if there would be another division along the same lines that were supposed to be obliterated when the union between the Old and New Schools was consummated. The question to-day is practically the same as when Albert Barnes was the most prominent figure, and the names so frequently heard a generation ago—"Old School" and "New School"—are already appearing again.

The New Jersey Congregational Association

The State Association of the Congregationalists of New Jersey, which was held at Trinity Congregational Church in Orange, April 17–19, will be memorable for several reasons. A new plan was inaugurated of having the retiring Moderator deliver an address on some topic of current interest. The Moderator of last year was the Rev. John L. Scudder, of Jersey City. He chose for his topic "The Elimination of the Distinction between Sacred and Secular," and it was treated in the aggressive way so characteristic of the speaker. The next change was in the choice of a preacher. It was felt by the members of the Association that it would be a great privilege to listen now and then to eminent preachers from other denominations, and so the sermon at this meeting was preached by the Rev. J. H. Ecob, D.D., of Albany. He chose for his subject "Jesus Christ, the Incarnation of the God-Consciousness in Man." It was clearly recognized that he was presenting but one side of the great fact of the Incarnation. The sermon was full of the exquisite expression, the fine and positive thought, and the clear spiritual insight which characterize all of Dr. Ecob's utterances. The other prominent features of the meeting were the address by Professor Gould, of Johns Hopkins, on "Rational Methods of Temperance Reform," and the addresses in the Woman's Hour by Miss Bradford, Mrs. Bond, and Mrs. Bird on various phases of woman's work. Miss Bradford spoke for the Whittier House in Jersey City, Mrs. Bond for Foreign Missionary Work, and Mrs. Bird for the Lodging-House Work in New York. All the meetings were pre-eminently practical, and no time was lost in the transaction of business, since all that is left to the local churches. The interest culminated with the closing session, when the report of the Committee on Church Unity was presented.

The Report on Church Unity

The Committee on this subject consisted of Drs. Amory H. Bradford, Chairman, William Hayes Ward, S. M. Newman, F. W. Baldwin; the Rev. C. H. Patton, and Messrs. D. A. Waters and T. F. Seward. A preliminary report had been prepared by Dr. Ward, which, with various modifications and additions, was finally adopted as the report of the Committee. In its preamble it refers to the importance of Christian unity, and the value of the propositions looking toward unity which have already been made by the Protestant Episcopal Church and the Disciples of Christ. It emphasizes the fact that in the Congregational polity the liberty of each Christian to interpret for himself the Holy Scriptures, and of each local body of Christians to maintain its chosen manner of worship and direct its own affairs, is fundamental and cannot be infringed upon; that any plan of corporate union must have a large place for the liberty of the individual conscience and the rights of the local congregation. The Chicago-Lambeth Articles, it declares, could undoubtedly be accepted if the article concerning the Historic Episcopate is interpreted in such a way as to give liberty to views held in both Episcopal and Congregational bodies concerning that institution. The report says: "This we might do, not because we believe the system necessary, but for the sake of meeting our brethren and accommodating our practice to theirs. And we think it could be done without interfering with the independence of our churches." To the Protestant Episcopal Church and to all other Churches which have the episcopate it says that it favors negotiations looking toward unity with all on the terms of liberty of interpretation. Concerning the Reformed or Presbyterian Churches it suggests the formation of an alliance among all evangelical non-Episcopal Churches, on somewhat the same basis as the alliance of Churches holding the Presbyterian polity. Concerning Churches holding Congregational polity, such as the various Baptists, Disciples, Christians, and Free Baptists, the report says that Congregationalists could unite with the Disciples of Christ on the basis of their three propositions, provided liberty of interpretation concerning the sacraments was allowed, and could unite with all the Baptists provided liberty of interpretation of the Scriptures and of practice accordingly was granted to individuals. Concerning the Free Baptists and the Christians the report clearly recognizes that union is already possible, and definitely says: "In our longing for unity we desire to accept any terms which they, in the exercise of their Christian affection, could ask. And to this end we invite correspondence with them." The report concludes:

> In brief, we propose to the various Protestant Churches of the United States a Union or Alliance, based on:
>
> 1. The acceptance of the Scriptures of the Old and New Testaments, inspired by the Holy Spirit, as containing all things necessary to salvation, and as being the rule and ultimate standard of Christian faith.
> 2. Discipleship of Jesus Christ, the Divine Saviour and Teacher of the world.
> 3. The Church of Christ ordained by him to preach his Gospel to the world.
> 4. Liberty of conscience in the interpretation of the Scriptures and in the administration of the Church.
>
> Such an alliance of these Churches should have regular meetings of their representatives, and should have for its objects, among others:
>
> 1. Mutual acquaintance and fellowship.
> 2. Co-operation in domestic and foreign missions.
> 3. The prevention of rivalries between competing Churches in the same field.
> 4. The ultimate organic union of the whole visible Body of Christ.
>
> *Voted*, That this paper be communicated to other State Associations and Conferences, and to the National Council, for their consideration and action.

This seems to us the most positive and clear note which has ever been uttered by a Congregational body, and its reception by various State Associations and by the National Council will be eagerly watched.

Presbyterian Federation

A very important meeting was held in Philadelphia on the 12th of April, when representatives of eight of the Presbyterian and Reformed denominations met to take action concerning Federal Union, which plan had been reported to their various Assemblies last year. The Churches represented were the Presbyterian Church in the United States of America, the Reformed Church in America, the Reformed Church in the United States, the United Presbyterian Church, the Reformed Presbyterian Church (General Synod), the Reformed Presbyterian Church (Synod), the Cumberland Presbyterian Church, and the Associate Reformed Synod of the South. The plan which was proposed was unanimously approved, and will be considered during the coming year by the Synods and Assemblies of the various Churches. We do not need to publish the plan in full. It is sufficient to say that it seeks practically a federation for aggressive work of all the denominations represented; and, if this be accomplished, denominational overlapping

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

will no doubt be prevented, and the common work will be carried on with far more vigor and economy than has been possible under the old order. This is still another step in the direction of the unity of the Church, and illustrates the principle which we have so often emphasized—that unity will be reached through growth. It must be realized first among the general divisions of the Christian Church. When the various branches of the denominational family have come together, it will then be seen, no doubt, that no more reasons exist for the separation of the leading denominations than were formerly supposed to exist for the separation of the grand divisions into smaller bodies.

Missionaries in India

Since the meeting of the Parliament of Religions in Chicago two or three members of that body have devoted themselves to lecturing in various parts of the United States against the missionary work in India. One of them—Vivekananda—has been speaking in Detroit, and, as a result of his lectures, an interesting correspondence has appeared in the "Free Press" of that city. The Hindu monk has met an able and courteous antagonist in the Christian missionary Robert A. Hume. We have seldom read anything more courteous and more utterly conclusive than the letters of Mr. Hume. The Hindu monk unqualifiedly denounced the missionaries; he had not one good thing to say about them. Mr. Hume begins his letter, "My Fellow-Countryman from India." He is entitled to begin it in that way because he was himself born in India and has spent the greater part of his life there. To the general description of the missionaries given by the Hindu Mr. Hume opposes the testimony of the most influential Hindu paper in southern India, published in Madras by Hindus for Hindus, its name also being "The Hindu." Concerning the missionaries it says: "They are not, as a class, very brilliant men, but possess average ability, and a few of them are really magnificent men. But *it is not so much their intellectual as their moral qualities* that challenge admiration. Their simple lives, their sympathy with the poor, their self-sacrifice, all force admiration from their critics." The second charge was against the converts. It was practically declared that converts were made only among the most degraded and ignorant classes. To this Mr. Hume responds by mentioning the names of a long list of very eminent native Christian scholars, honored and widely known in India. He also quotes the testimony of the Government Director of Public Instruction of the Madras Presidency, which we condense as follows: "The educational progress of the native Christian community is so great that, if the present policy of the Hindus continues, it will not be long before the Christians will have a preponderating position in all the great professions and in the industrial enterprise of the country." In regard to the relative merits of the Hindu and the Christian systems, Mr. Hume points to the religious teaching and the legislation, especially concerning the position of woman. He quotes copiously, and always from Hindu papers, concerning the work which has been done there; shows that the charge that the missionaries do not know the language is baseless; that they not only know the popular language, but that many of them are recognized authorities in Sanskrit. The reply of the monk is evasive, and closes with the simple assertion that it is not possible for foreigners to know the people of India, that it is not possible for Mr. Hume, even though he was born in that country. Mr. Hume responds with a second letter, which closes the correspondence. From this we quote the following: "The Director of Public Instruction reported that in the Madras Presidency—the very part where you deny the elevation of people when they become Christians—one out of every sixteen Christians was under instruction, and only one out of every sixty-four Hindus—four times as good a ratio for the Christians, most of whom were originally from the lower classes. In female education the Christians stand head and shoulders above all others."

Comments

It seems rather late for any general denunciation of missionary work. The missionaries need neither apology nor defense. Now and then Roman Catholics denounce Protestants, and Protestants fail to appreciate Romanists, but all who are without prejudice know that both often do most splendid work. The missionaries may sometimes misrepresent the Hindus, but it does not follow that therefore the Hindus are the only persons who are competent judges of what is being done by the missionaries. The avidity with which many Americans swallow every statement made by a Hindu is really amusing. There are many wise and noble Hindu men, but that does not make them infallible witnesses concerning what is being accomplished by those whom they confessedly dislike. At a meeting of the Congregational Club in New York Mr. Mozoomdar said that many of the missionaries were narrow and bigoted, and that they did not understand his people, but that as a body they had done magnificent service for India. They had educated the poor, fed the hungry, cared for the sick and dying, as no others even among his own country men. These facts are too well known and too well founded for any representative of another religious system to invalidate. Bigotry and narrowness are not the monopoly of any one class or any one nation. The missionaries ought to be very careful how they reflect upon the character and teaching of such men as Swami Vivekananda; and our people ought to be very slow about giving heed to the statements of the Hindu monk, concerning facts of which he is confessedly a prejudiced witness. As to this correspondence, we are sure that all who have read it will agree that Mr. Hume has established every position which he has taken, and has done so without one discourteous assertion or suggestion. The simple fact, to say the least, is that Vivekananda finds it quite as difficult to understand and appreciate the Christians as he imagines they find it difficult to understand his people. The Outlook will print before long two articles on this topic from Mr. Mozoomdar, with editorial comment.

Presbyterian Social Union in London

The church life of England is influenced by that of America, and that of America by that of England. The latest illustration of this now evident fact is seen in the attempt of Dr. Pentecost to start among the Presbyterians of London something corresponding to the Social Unions on this side of the water. They are called clubs among Congregationalists, but among Baptists and Presbyterians the other name prevails. This movement now extends all over our country, and has been productive of great good in bringing members of various local churches into closer fellowship and sympathy. Nothing like our Congregational Clubs or Social Unions have thus far been known among the Nonconformists in Great Britain. Much interest was manifested in the subject by Congregationalists during the International Council, but we have not heard of any definite move in that direction. It required the presence of an American to add to the suggestion the force of his own personal knowledge. The leading Presbyterian ministers of London met by invitation with Dr. George F. Pentecost early in April to consider a plan for the formation of a Social Union among the churches of that order. With the exception of Dr. Oswald Dykes, all who spoke were warmly in favor of the scheme and confident of its success. Dr. Dykes did not object because of opposition to the principle, but he thought that the distances of London were so great, and the demands upon the ministers so many, that it was doubtful if any time would be found for making such an organization a success. He also feared that with the wealthier members such a Union would simply add one more to an overcrowded list of engagements, while provision would not be made for the attendance of the poorer people. Dr. J. Monro Gibson, however, thought that the very fact that the London churches found so little time for fellowship was a reason why such unions should be formed. We have often felt that our clubs and Social Unions in this country did not recognize clearly enough that many are prevented from becoming members because the expenses are too great. It is possible, however, that this applies chiefly to the large cities. There are difficulties in the way of such gatherings, but, on the whole, they have greatly promoted the cause which they were designed to advance, and we believe that they will be not less helpful in Great Britain. A difficulty might be encountered if it were possible for social distinctions to play a prominent part. The nobility and the common people might find it impossible for them to meet on an absolutely equal footing, as they must in such unions. But there are few of the nobility in any of the Nonconformist churches. We can easily appreciate

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

the obstacles in the way of the successful operation of such clubs; nevertheless, the obstacles are not insuperable, and it will not be surprising to find that within a few years Social Unions are quite as common on the other side as in the United States.

Gleanings

—The General Conference of Secretaries of the Young Men's Christian Associations of North America will be held at Cedar Rapids, Ia., May 2–6. About three hundred secretaries, it is expected, will be present.

—"The City of Churches" is a title long enjoyed by Brooklyn, but recent newspaper statements would indicate that there are fewer churches to the population in Brooklyn than in Philadelphia, Baltimore, or Chicago, the latter place astounding us with its claim of having more ecclesiastical edifices than New York, though with only three-quarters of the latter's population.

—Probably the only church in the world having two women as pastors is the Unity Church in Cleveland, which is under the charge of the Rev. Marian Murdoch and the Rev. Florence Buck, highly educated and consecrated women, who added some training at Oxford to their American preparation, and who are remarkably successful in their new field of work.

—The trustees of the Protestant Episcopal Cathedral of St. John the Divine, in this city, have been unable to take up active mission work on the East Side of the city, and have so informed a committee which submitted a proposition to them to assume charge of the mission of the old Epiphany House, in Stanton Street. This decision of the trustees has been due to the fact that the cathedral is not yet organized in a manner to conduct the work of evangelization.

—The Rev. Dr. Henry van Dyke, of the Brick Church (Presbyterian) of this city, will commence next Sunday morning to preach a series of sermons on "Egypt and the Bible." During his recent vacation on the Nile he has been reading about as well as visiting the localities of recent discovery in Egypt, and is greatly impressed with the wonderful confirmations of Scripture that recent researches have revealed. Dr. van Dyke's welcome back to his church and friends has been a most hearty one, and in it The Outlook begs to join.

—The Rev. Dr. Edward Abbott, rector of St. John's Episcopal Church, Cambridge, commends the use of the Australian ballot system in ecclesiastical elections. It is used in his own parish with satisfactory results. "It gives," he says, "everybody's choice a hearing, it keeps a parish out of a rut, it allows the infusion of new blood, it prevents caucusing, intrigue, and electioneering, it is perfectly fair to everybody, and it promotes concord and harmony. As a way of avoiding the evils that sometimes beset parish elections, it is worthy of general adoption."

Ministerial Personals

CONGREGATIONAL

—F. N. White, of Osaka, Japan (A. B. C. F. M.), has been called to Berlin, Wis., and (as associate pastor) to Burlington, Ia.; he accepts the latter call.

—E. J. Giddings died on April 15 in Boston, Mass., at the age of sixty-four.

—P. M. Snyder, of Middletown, Conn., accepts a call to the College Street Church of Burlington, Vt.

—W. D. Simonds, for six years pastor of the Independent Church in Battle Creek, Mich., has resigned.

—W. C. Stewart, formerly the pastor of the Lockeford (Cal.) church, died on April 17 in this city.

—F. B. Vrooman has resigned the pastorate of the Salem Street Church of Worcester, Mass.

PRESBYTERIAN

—F. H. Hinman, of the Fourth Church of South Boston, Mass., died on April 17.

—P. E. Kipp, of the Case Avenue Church of Cleveland, O., declines a call to the First Church of San Diego, Cal.

—W. W. Breckenridge has accepted a call to the pastorate of the First Church in Hartford, Conn.

—L. L. Cameron, of Chestertown, N. Y., accepts a call to the First Church of St. Paul, Minn.

—R. D. Harlan, formerly of the First Church of New York City, has received a call from the Third Church of Rochester, N. Y.

—John Woodbridge, of the Second Church of New Brunswick, N. J., has resigned.

—J. A. Patterson, of Chicago, Ill., has received a call from Fostoria, O.

—S. Edward Young, of the Westminster Church of Boston, has resigned.

OTHER CHURCHES

—H. D. Maxwell has become pastor of the First Universalist Church of Brattleboro', Vt.

—E. T. Carroll, formerly assistant at Christ Church (P. E.), Fitchburg, Mass., accepts the rectorship of St. Anne's Church, Amsterdam, N. Y.

—E. Spruille Burford, rector of the Church of the Intercession (P. E.), at One Hundred and Fifty-eighth Street and the Boulevard, New York City, died on April 16, at the age of fifty-five.

—I. N. Phelps, of Brooklyn, N. Y., has received a call to the First Baptist Church of Newport, R. I.

Books and Authors

The Lutheran Reformation[1]

Dr. Creighton, in his fifth volume of the "History of the Papacy," treats the Reformation from an unaccustomed point of view. Protestants have learned to regard the Reformation as the great event of the sixteenth century; Dr. Creighton shows it to us as interrelated with the complicated game of European politics: we have seen it from the point of view of Germany; he shows it to us from the point of view of Italy: in the familiar picture Luther is the central figure; in Dr. Creighton's picture, Leo X.: to many Protestant readers the Reformation bursts like a thunder-clap out of a clear sky; Dr. Creighton shows the preparation for it in the growth of Humanism and in the Reuchlin controversy: to many, if not most, Protestants, it appears to be a Reformation in doctrine primarily and chiefly; Dr. Creighton brings out both its ecclesiastical and its vital aspects. Dr. Creighton, it should be added, writes with singular dispassionateness; he apparently labors to make this dramatic story undramatic. The famous declaration of Luther that he would go to Worms though there were as many devils there as tiles on the roofs is, we believe, omitted altogether; and the burning of the Pope's Bull is dismissed in a paragraph as a somewhat sensational and *ad captandum* proceeding. If this is a virtue, Dr. Creighton's apprehension of the issue involved in the "German Revolt" is a defect. The very word "revolt" indicates a renunciation of legitimate authority; and while this is not Dr. Creighton's point of view, he indicates very clearly his opinion that the "revolt" might have been avoided altogether if a statesman had occupied the Vatican and statesmen had been his representatives in Germany.

Doubtless if Leo XIII. had been Pope instead of Leo X., the Reformation might have been delayed perhaps for a century; but no statesmanship could have prevented it eventually. There are issues which must be fought out to the end; and such was the issue presented in the Lutheran Reformation. Certainly Luther did not at first perceive its nature; and a comparatively few reforms wrought in the Church would have sufficed to retain him as a loyal member. But though these would have sufficed to settle the apparent issue, the real issue would have remained as before. Dr. Creighton's volume itself shows evidently that there were other men who saw that issue quite as clearly as Luther, though they had not his rare combination of qualities to present it to the people and to make them both see and feel it. That question was partly theological, partly moral and vital. What is the supreme authority in religion—the Church, the Bible, or the conscience? Rome replies, The Church; primitive Protestantism, The Bible; modern Protestantism, The conscience. Rome bases the authority of the Bible on the Church; primitive Protestantism, the authority of the Church on the Bible; modern Protestantism, the authority of both on the conscience. It is in vain to say that the three are co-ordinate and equal. There cannot be three *supreme* authorities. Luther anticipated modern Protestantism; for while he recognized the Bible as the standard, he claimed the right of the individual to interpret it for himself. How far he carried this authority of the individual is clear from his unhesitating condemnation of the Epistle of James as an "epistle of straw." "It would seem," says Dr. Creighton, "that he reserved the right of the Christian consciousness, resting on the Scriptures and primitive theology, to go behind modern practices and modern theory, and criticise the basis of ecclesiastical institutions when they affected the development of the spiritual life of the individual." Such a recognition of the authority of Christian consciousness, and such a perception of the spiritual life of the individual as above all ecclesiastical institutions and as the test by which their value is to be tried, involve all that is contained in what is termed the New Theology.

[1] *A History of the Papacy during the Period of the Reformation.* By M. Creighton, D.D., Lord Bishop of Peterborough. Vol. V. The German Revolt. Longmans, Green & Co., New York. $5.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

The attempt to find some mediator between these claims upon us for our supreme allegiance has often been made and always failed. For this cause Old Catholicism in Germany and Père Hyacinthe in France have failed. For this reason sooner or later Anglicanism must make its choice between the Protestantism of Cranmer and Archdeacon Farrar and the Romanism of Laud and Dr. Knox-Little. For this reason all attempts to secure Church unity by felicitous phrases with a double meaning are worse than useless. The question still remains: Is the Church my master or my servant? Is the voice of my conscience or the voice of my Church the final authority?

But the "German Revolt" was more than a repudiation of Church authority. The issue between Luther and Leo X. was an issue of morals. Rome was the scene of a licentious luxury hardly surpassed by that of pagan Rome under Nero. Germany was the field of a severe and simple Puritanism hardly surpassed by that of New England a century later. Leo X. embodied the one, Luther the other. Julius Kostlin, in his life of Luther, gives a charming picture of the severe simplicity of the great Reformer's life. When he was apparently dying in 1527, he had nothing to leave his wife but the cups which had been given to him as presents, and he was a little later obliged to pawn even these. In his subsequent more prosperous years his salary was increased to 300 gulden, equal to about $1,200. On his father's death he inherited 250 gulden ($1,000) from the estate. He, or rather his wife, added to their domestic resources by cultivating a garden and raising pigs. Contrast with this Dr. Creighton's graphic picture of the life and character of Leo X. He studied his personal appearance; was proud of his delicately formed hands, and called attention to them by wearing a profusion of splendid rings. He lived in public, surrounded himself with amusing companions, found a cynical amusement in the sight of human nature reduced to the lowest level of animalism, and encouraged in others portentous feats of gluttony, though temperate himself; he played tricks upon the voracity of his guests, and served them with unclean animals, such as crows and monkeys, disguised by rich sauces; he spent all his leisure in sports and games, played cards with the Cardinals, and distributed his winnings to the bystanders. The expenses of his table amounted to 100,000 ducats ($100,000[1]) a year; he borrowed from all who would lend to him; and died leaving an empty treasury and debts to the amount of 850,000 ducats ($850,000). Our limitations of space do not allow a picture of the society which basked in the sunshine of this Court; its buffoonery, gluttony, drunkenness, and undisguised licentiousness are almost incredible. The contrast in the literary life of the two countries is indicated by a single incident. Johann of Gorily, who was better known by his Latinized name of James Corycius, built a chapel to his patron saint and invited his literary friends to the dedication. Each brought a votive offering in the form of verse; these were laid upon the altar; when they had reached a hundred and twenty in number, the doors were closed; how many would have arrived if the later comers had not been shut out history does not tell us. And this was the time when Luther was preaching almost daily, and at the same time preparing that translation of the Bible which was to new-create German literature.

It was not by mere accident that the "German Revolt" started in a battle about indulgences. Whatever may be said about indulgences as originally conceived, as preached by Tetzel and as approved by the Vatican in 1520 they were a contrivance to raise money for the most corrupt court of Europe, by enabling men to serve the world in security by bribing God to wink at their transgressions. If Leo X. had called Tetzel off, and either borrowed or economized more, the German Revolt might have been postponed; but it could not have been prevented. Godliness might have survived in Germany and the worship of Mammon flourished in Italy for a while contemporaneously; but the life-and-death grapple between the two was sure to come; and with it the transfer of the leadership of Europe from dissolute Rome to sturdy and home-loving Germany.

[1] We assume that Dr. Creighton refers to the silver ducat. If he means the gold ducat, the figures in dollars must be doubled.

The Divine Armory of Holy Scripture. By the Rev. Kenelm Vaughan. American edition revised. (Catholic Book Exchange, New York.) There are several classifications of Bible texts topically arranged, of which the most widely known is a large one, nominally edited by Professor Hitchcock, though we presume really by assistants under his supervision; a less pretentious one is "The Bible Text Cyclopædia," by the Rev. James English, which we have found more serviceable; a still smaller one, defective because it does not contain the texts, but only references to them, is the "Bible Text Book," published by the American Tract Society. What gives special interest to the Bible analysis the title of which is given above is the fact that it is prepared by a Roman Catholic divine, is published by a Roman Catholic society, and is recommended by Cardinal Gibbons. In this book, of course, the Apocrypha is included as a part of the Scripture, and we judge that the Douay version is the one used. The work is not arranged alphabetically, but topically, and is divided into five books, each of them again subdivided into several parts. Book First deals with God, the Trinity, the Creation, Christ as a Redeemer, the Virgin Mary, St. Joseph, and St. John; the Second Book, with Eternal Life, Free Will, Divine Law, Grace, Virtue, and Sin; the Third Book, with Theology and the Cardinal Virtues and their opposites—the first including faith, hope, and love; the second including prudence, justice, temperance, fortitude, and the like. The Fourth Book deals with the Scriptures, Religion, and the Sacraments; the Fifth Book, with Sin, Justification, Final Judgment, etc. The Protestant critic will perhaps be surprised to find under the title of the Trinity such a text as "God says, Let *us* make man to our image," and such a verse as 1 John v., 7, which we had supposed all scholars in our time recognized as an interpolation. He will be interested in noticing that no independent section is given to the Holy Spirit, while seven pages are given to Scripture passages concerning angels; and against twenty-one pages of Scripture references to the Scripture itself are one hundred and thirty-nine pages of Scripture teaching respecting the Church, besides more than as many more on the Sacraments of the Church. But the Protestant will find in this collection a very admirable disclosure of the devout Roman Catholic point of view in the study of the Scripture, and it will be of value to him to see how much there is in the Bible which is thought by a devout Roman Catholic to relate to the Church and its Sacraments. There are two difficulties in every collection of Scripture texts such as this: the first, that the texts are taken out of their connection, and so are often given a meaning, if not an authority, which in their connection they do not really bear; the other, that the significance of Scripture teaching and the relation of Scripture passages to truth represented in such a book depends largely upon the compiler's judgment. The "Divine Armory of Holy Scripture" seems to us, outside of these defects, which are necessarily characteristic of such a publication, to have a twofold value: first to the Protestant, as showing him what is the Roman Catholic view of Scripture teaching; and, second, to the Roman Catholic, as a valuable introduction to, and text-book in, the study of the Scripture. We very heartily commend it to our Protestant readers as a useful and acceptable gift-book to Roman Catholic friends.

The Exhaustive Concordance to the Bible. By James Strong, S.T.S., LL.D. (Hunt & Eaton, New York.) A Bible concordance may serve one of two ends. It may be a simple convenient index to Bible texts, by which one may find any passage in Scripture, if he can recall any prominent word. This function is, on the whole, very well served for the Old Version of the Bible by Cruden's Concordance, though there are some irritating omissions, and its explanatory notes are singularly and even humorously archaic. A concordance may also be a kind of combined critical apparatus. The effort to make such a concordance was first made, so far as we know, by Dr. Young in his "Analytical Concordance to the Bible," published in 1871. Dr. Strong's "Exhaustive Concordance" carries out the same idea, though much more elaborately. There is first a "main Concordance" of the Old Version, which aims to give references to every word in the Bible, including participles, prepositions, articles, and conjunctions. The second is a Comparative Concordance, which gives all the words which differ in the two English versions, so giving them in both forms that one can readily discern from the Old Version what the New Version is, and from the New Version what the Old Version is, as well as what are the special renderings of the British Revisers only and the American Revisers only. A brief Hebrew and Chaldee Dictionary and a brief Greek Dictionary are appended, and by an ingenious system

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

of figures one is able quickly to turn to the Greek or Hebrew original for any English word given in the "main Concordance." The work appears to be very thoroughly done, the only serious criticism being that the size of the volume is such that it can be used only by having a shelf or a table on which it may be laid open. There is some danger, indeed, lest, in the use of such a book, which makes a semblance of learning easy, a superficial habit of study may be engendered; but this would not be a necessary product of the book, but only a product of the book *plus* laziness in the man who uses it. The price of the work (in cloth) is six dollars, not two, as we inadvertently stated last week.

The South Sea Islanders and the Queenstown Labor Trade. It seems a trifle superfluous to make a defense of a practice that has been abandoned. Captain William T. Wawn in this book labors assiduously to prove that the kidnapping of South Sea natives or the purchase of individuals from a tribe with the object of making them labor a few years on the sugar-plantations in Queensland and then returning them was really a very civilizing scheme. But the actual practice, as he describes it, savors suspiciously and strongly of the slave trade. Despite Captain Wawn's argument, and taking his statements alone, most readers will be glad that between the writing and printing of his book this peculiar labor system became a thing of the past. As a record of incident and adventure the book is, in parts, stirring and entertaining. Ethnologists will find valuable data about the Papuans, Malays, and Polynesians. The author, as one might expect, has a poor opinion of missionaries, and thinks they have simply put the savage, like a wolf, "into a cage, where he has simply pined away, becoming a miserable, sneaking, pitiable wretch." His own view appears to be much that of the Western people who think the only good Indian is a dead Indian; certainly Captain Wawn seems to have killed his share of the Islanders. Cannibals as many of these were, they yet had human rights, and the missionaries do not appear to have been the most dangerous white men with whom they came in contact. (Macmillan & Co., New York.)

The third volume of the English translation of Professor H. Graetz's *History of the Jews* stretches from the beginning of the sixth to the end of the thirteenth century of this era. The period is one of deep interest and not a little obscurity. Professor Graetz had little sympathy with the theosophical side of Judaism, and in his account of the rise of the Quabballa is unsparing in his scorn. He almost as little liked the rationalism of Maimonides. It is difficult for an unprejudiced person to see in these days extreme veneration to the Talmud without a smile. Yet the "Hedge of the Law" is the standing-point from whence Professor Graetz viewed the mediæval fortunes of Jewish life. All development apart from the Talmudic orthodoxy has from him, notwithstanding his name for rationalism, scant sympathy. This should be remembered in reading his pages. In dealing with the persecutions of the Jews this author candidly assigns the blame due to the Jews themselves in some instances. In short, the history of events is adequately dealt with, but not the spiritual and intellectual history of Judaism in the Christian era. (Jewish Publication Society, Philadelphia.)

The Reasonable Christ: A Series of Studies, by George E. Merrill (Silver, Burdett & Co., Boston), falls a little this side of being a remarkable book. The author is a thoughtful man with large sympathies and wide information. But he is too much given to viewing both sides of the question, and has the spirit of a Gamaliel. He will never become an apostle, because he sees that both sides have much truth. This trait of balancing is noticeable in the chapter on the questions of the time. It is learned, it is strong—but looks both ways, and neutralizes itself. With all this the book is rich in ideas.

Literary Notes

—Messrs. Dodd, Mead & Co. have published a new and very attractive edition of Edmund Lee's "Life of Dorothy Wordsworth."

—The editors of the "Critic" have presented the manuscript of Henry Irving's address on "Individuality" to the Players' Club of this city.

—Perhaps the most remarkable among the younger apostles of the Celtic revival is Mr. W. B. Yeats, the poet and author of that clever story, "John Sherman," in the Pseudonym Library.

—Readers of The Outlook, and other lovers of poetry, will be interested in the announcement that a selection from the poems of Arthur H. Clough will shortly be issued by the Macmillans, in the "Golden Treasury" series.

—Next to the Bible, "Don Quixote" has been translated oftener and into more languages than any other book. Don Lopez de Fabra enumerates one hundred and fifty editions in foreign languages, of which most are in English.

—Messrs. Macmillan & Co. announce the publication of paper editions of Mr. Crawford's three notable novels of Italian life, "Saracinesca," "Sant' Ilario," and "Don Orsino." It is announced that the first edition in paper of "Saracinesca" will be limited to one hundred thousand copies.

—The new French "Immortal," M. José Maria de Hérédia, is by birth a Cuban. He was born at Santiago de Cuba in 1842, but, with the exception of a few years, has spent all his life in France. In 1862 he published his first verses in the old "Revue de Paris," the ancestor of the new venture of MM. Darmesteter and Ganderax.

—An early and unpublished sketch by Tennyson figured in an autograph sale last year. It was written in 1823, and the title ran as follows: "Mungo, the American. A tale by Alfred Tennyson, showing how he found a sword, and afterwards how it came to the possession of the right owner, after the space of two years."

—Charles Dickens was once asked to a "Sir Walter Scott Evening," each guest being invited to appear in the garb of some Scott character. But Dickens came in simple evening dress. The host asked him which character he represented. "Why, sir," replied Dickens, "I am a character you will find in every one of Scott's novels. I am the 'gentle reader.'"

—Professor Petrie's forthcoming book is but the first installment of a history of Egypt in six volumes. The first comes down to the Hyksos times, the second to the twentieth dynasty, the third to the thirtieth dynasty, the fourth comprises the Ptolemaic rule, the fifth the Roman, and the sixth the Mohammedan. This last volume will be the work of Mr. Stanley Lane-Poole.

—The Rambler is making a very interesting department in the "Book-Buyer," a magazine of literary information and comment which, in point of variety of interest and mechanical excellence of workmanship, stands in the front rank of periodicals of its class. The special spring number, issued this month, is an extremely creditable illustration of American editing and printing.

—Following the example of his cousin, Mr. William Waldorf Astor, the present Mr. John Jacob Astor has now made his début in literature by publishing through the Appletons a scientific romance of the Jules Verne order, which bears the alluring title "A Journey in Other Worlds." It is an endeavor to prophesy some of the victories of mind over matter before we reach the year 2000. As regions for exploration by his characters, Mr. Astor has chosen the planets Jupiter and Saturn.

—The Rev. H. R. Haweis thus describes Stanley talking with Renan: "It was the most fearfully and wonderfully made French I ever listened to—a shocking accent, *vow savaz cur jammy*, and so on; but the impetuous Dean was inconceivably voluble and ready, and, above all, the unscrupulous literal translation of English idioms into French was courageous beyond praise. But, somehow, Renan understood it. . . . The result was a sustained and extremely animated conversation, into which Renan cut, in his own inimitable manner, with the neatest epigram and the most courteous pleasantry."

—Every one will be surprised and sorry to learn of the suspension of Messrs. Charles L. Webster & Co., the publishing firm of which Mr. Samuel L. Clemens (Mark Twain) is the senior partner. The firm's business was begun in 1884 by Mr. Webster and his wife's uncle, Mr. Clemens, the publication of whose works was their first undertaking, but afterwards the works of other authors, principally subscription books, were added. Some of the firm's books have had phenomenal sales, notably those of Mark Twain and the autobiography of General Grant. From the success of this work Mrs. Grant received in royalties over four hundred thousand dollars. A specialty was then made of biographies and memoirs.

—When Emerson lectured on "Eloquence" in Edinburgh, De Quincey, who had discussed the subject in his papers on "Rhetoric and Style," was induced to attend. During the lecture De Quincey never moved, and was judged by those near him to be completely possessed by the speaker; but when, at the close, the applause became long-continued, De Quincey started up, and it was then apparent that all along he had been asleep. In a hurried whisper he asked if there had been any striking simile, and was told that Emerson had represented some orators as having a presence which diffused a glowing sense of comfort among the hearers, just as if a stove were within the hall; whereupon De Quincey sought Emerson's retiring-room and thanked him for the lecture, but especially for the stove simile, "which," he said, "might have come from Socrates himself, if Greece had been endowed with America's practical genius for the invention of stoves."

[For list of Books Received see page 766]

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

A Woman's Protest Against Woman's Suffrage

A meeting of Brooklyn women opposed to the extension of suffrage to their sex took place on Wednesday, April 18, at the residence of Mrs. W. A. Putnam, 70 Willow Street, and it was then determined to formulate a protest against the present active universal suffrage movement. A second meeting was held on Saturday, and the following preamble and protest (upon which we comment in our editorial columns) were adopted:

We, American women, citizens of the State of New York, protest against the proposal to impose the obligation of suffrage upon the women of this State, for the following among other reasons:

1. Because suffrage is to be regarded, not as a privilege to be enjoyed, but as a duty to be performed
2. Because hitherto the women of this State have enjoyed exemption from this burdensome duty, and no adequate reason has been assigned for depriving them of that immunity.
3. Because conferring suffrage upon the women who claim it would impose suffrage upon the many women who neither desire it as a privilege nor regard it as their duty.
4. Because the need of America is, not an increased quantity, but an improved quality, of the vote, and there is no adequate reason to believe that woman suffrage by doubling the vote will improve its quality.
5. Because the household, not the individual, is the unit of the State, and the vast majority of women are represented by household suffrage.
6. Because the women not so represented suffer no practical injustice which giving the suffrage will remedy.
7. Because equality in character does not imply similarity in function, and the duties and life of men and women are divinely ordered to be different in the State, as in the home.
8. Because the energies of women are engrossed by their present duties and interests, from which men cannot relieve them, and it is better for the community that they devote their energies to the more efficient performance of their present work than to divert them to new fields of activity.
9. Because political equality will deprive woman of special privileges hitherto accorded to her by law.
10. Because suffrage logically involves the holding of public office, and office-holding is inconsistent with the duties of most women.

This is signed by Mrs. William A. Putnam, Mrs. George White Field, Mrs. Lyman Abbott, Mrs. Thomas S. Moore, Mrs. Thomas E. Stillman, Mrs. Tunis G. Bergen, Mrs. S. B. Chittenden, Mrs. Charles W. Ide, Mrs. W. S. P. Prentice, Miss Lilian M. Haines, Mrs. John Tasker Howard, Mrs. Lindley Murray, Jr.; Mrs. David M. Morrison, Mrs. Carll H. De Silver, Mrs. George H. Southard, Mrs. Charles Cuthbert Hall, Mrs. John E. Leech, Mrs. George H. Ripley, Mrs. William C. Beecher, Mrs. James McKeen, and Mrs. R. Mayo-Smith.

This Committee asks all women, citizens of the State of New York, to join with them in sending the following protest to the Constitutional Convention to meet in Albany in May:

We, women, citizens of the State of New York (twenty-one years of age), believing that it will be against the best interests of the State to impose the obligations of the ballot upon the women of the State, protest against striking out the word "male" from Article II., Section 1, of the Constitution.

Those interested in the movement should copy this last protest, secure signatures, and forward it to Mrs. W. A. Putnam, 70 Willow Street, Brooklyn, or organize a similar movement in their own community and correspond with Mrs. Putnam as to further methods of co-operation.

Death of Elbert B. Monroe

Elbert Brinckerhoff Monroe died suddenly of heart disease at his home in Tarrytown-on-the-Hudson, April 21, in the fifty-seventh year of his age. He was born in New York City, was the son of Ebenezer B. Monroe, and was of Scotch ancestry on his father's side and of Dutch descent through his mother. An early paternal ancestor was William Monroe, who was taken prisoner at the battle of Preston Pans, and sent to this country in 1642. Mr. Monroe's great-grandfather was killed at the battle of Lexington. His maternal ancestor, Joras Brinckerhoff, came from Holland in 1638.

Mr. Monroe was graduated from the University of the City of New York in 1855, and entered business under the firm of Ball, Black & Co. He became one of the partners and so remained until 1870, when he retired to become Treasurer of the Mercantile Safe Deposit Company, where he remained for four years. In 1874 he resigned to withdraw from business and to give his time to Christian and philanthropic work. He became a member in his boyhood of the North Collegiate Dutch Church, then on the corner of Fulton and William Streets, and later was elected to the consistory of the Collegiate Church. He remained a member of the Great Consistory until his death. He was connected with Knox Memorial Sunday-School, and for thirteen years served in the office of Superintendent.

The removal of his residence to Southport, Conn., the home of the late Frederick Marquand, the uncle of Mrs. Monroe, led to his attendance upon the Congregational church of that place, where he became active, taking charge of the young men's Bible-class. He was also a leader in the life of the community during his residence there until 1892, when he removed to Tarrytown. Upon leaving Southport he joined Mrs. Monroe in generously giving for the use of the town the piece of land on which he had resided, and where he had erected a beautiful library building, supplying it with a well-selected collection of books. In 1882 Mr. Monroe became a corporate member of the American Board of Commissioners for Foreign Missions, and was an influential member of the Prudential Committee until nearly the time of his death. In 1886 he became a Trustee of Rutgers College. In 1874 he was chosen Trustee of Hampton Institute, and subsequently Chairman of that Board, a position he held until the time of his death. He was also a member of the Council of the University of the City of New York. Of the Executive Committee of the American Missionary Association he was for many years an active member. He was also a Trustee of the Presbyterian Hospital, and a Director of the Bible Society, the New York Sunday-School Association, and Vice-President of the American Tract Society. He was appointed by President Harrison as one of the Indian Commissioners, and occupied the position at the time of his death.

With the Young Men's Christian Association his connection began at its organization in New York City in 1852, while he was yet a sophomore in college. He had become a member of the Dutch Church in boyhood, but, with the exception of this connection, he was actively identified with the Young Men's Christian Association for a longer period than any other organization. He became a Director of the Association in 1870, was chosen Treasurer in January, 1871, served as Vice-President for five years, as President of the Association for nine years, and on the Finance Committee until his death. He also served as President of the New York State Convention, as a member of the State Committee, and as a member of the International Committee, of which he was the Chairman at the time of his death.

Mr. Monroe was a man of large business ability, broad philanthropy, and of a fervent practical faith in Christ, an active member of the Church, abounding in good works.

Tried and Approved

To the Editors of The Outlook:

I have been very much interested in your article in the last Outlook, headed "An Unworthy Criticism." I have used and taught the International Lessons for many years, but since January, 1893, I have taught the Blakeslee Lessons to a class of thirty or more adults, and with eminent success. During that time I have made a very careful study of Mr. Blakeslee's system, and feel, therefore, well qualified to indorse your statements concerning it.

The two systems are entirely distinct in their methods of Bible study, and I am very glad that you made this distinction so clear in your article. I must, however, beg leave to differ with you in your statement that "Mr. Blakeslee has sometimes given too large a subject for the half-hour's treatment allowed in most of our Sunday-schools." It is, indeed, true that almost any of his lessons are too long for ordinary Sunday-school use if they are taught according to the International method. But, from an experience which has included the whole of his lessons on the Gospel history of Jesus Christ, and his course of Old Testament history from the first of January up to the present time, I am certain that there are none of them which cannot be properly taught in the Sunday-school, provided they are taught in the way which Mr. Blakeslee recommends.

I think his purpose evidently is to present in each lesson a certain portion of Scripture, not in its details, but in its larger outlines. In the directions for study in the quarterlies and in "The Bible Study Manual" which accompanies the lessons, he constantly reiterates the importance of this principle of study; it being a principle through which the substance of truth in the Bible, and the relations of the various parts of the Bible to each other and to the Bible as a whole, are made clear.

I have no doubt that where persons do not follow Mr. Blakeslee's directions, but try to teach the lessons in the same way in which they teach the International Lessons, they find them too long; it could not be otherwise; but I am sure that it is only in such cases that your criticism holds good, and I am equally sure that you will agree with me that a criticism based on a failure to use the lessons in the way in which they were designed to be used is hardly a fair one.

In my own experience I find that the main subject in each lesson can always be presented in class during the lesson half-hour. In fact, it rarely takes the whole of the time to do this, but there is usually remaining a considerable portion of time to be given to a discussion of some of the special incidents or truths in the lesson. J. V. S.

Notes and Queries

1. Please tell me of some reliable but not too extensive work on early Church history for the lay reader; one without bias, dealing with the formulation of the creeds and doctrines of early Christendom, and explaining how they were modified from time to time. 2. What are the proofs (outside the Bible) of immortality usually accepted? 3. Is the law of the conservation of energy ever so used?
F. T. C.

1. We think you will find it most nearly in the two small volumes of the "Epochs of Church History Series" (published by A. D. F. Randolph, New York) entitled "The Church of the Early Fathers" and "The

Bread and cake raised with Cleveland's Baking Powder keep their freshness and flavor.
"Pure" and "Sure."

Like Morning Dew

Hood's Sarsaparilla Freshens, Strengthens, Cures

"I am glad to state that Hood's Sarsaparilla has done me lots of good. I was subject to cramps in the stomach, liver complaint, indigestion, palpitation of the heart, and that tired feeling. Two years ago I gave Hood's Sarsaparilla a trial. I have not been without a supply of it from that time. It relieved me wonderfully, and now when I feel the least uneasiness I resort to Hood's Sarsaparilla, and it always gives me immediate relief. I could not do without it, and several of my neighbors have used it upon my recommendation and found it

An Excellent Medicine

doing them good after all other medicines failed. I am also highly pleased with the effects of Hood's Pills. As morning dew refreshes withered grass, so

Hood's Sarsaparilla Cures

Hood's Sarsaparilla and Pills refresh the human body of ills and pains." HARRIET M. STOVER, Versailles, Missouri. Be sure to get Hood's.

Hood's Pills are the best family cathartic, gentle and effective. Try a box. 25 cents.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Arian Controversy." But a work free from bias is hard to find. With these you may combine, for an all-round view, the Rev. J. H. Allen's Church History, Vol. I., and Professor A. V. G. Allen's "Continuity of Christian Thought." 2. The general consent of mankind in the doctrine; next, the incompleteness of this life as rationally explicable only by the fact of the continuance of life beyond. 3. Only for the persistence of life, not for the persistence of individuality.

Why, when the people who put together the books of the New Testament must have known quite well the order in which St. Paul's Epistles were written, didn't they follow the order, instead of changing it? Possibly Paul did not date his letters. In fact, it seems as if he could not have done so, as it is uncertain where he was when he wrote the Epistle to the Galatians. But they had all the information that we have, and probably some oral traditions besides. So why did they choose the order for the Epistles which they are now in? A. C. G.

The order of the Pauline Epistles is an artificial order, viz., that of the rank of the churches to which they were addressed. The reason for this is ancient, not modern.

1. Can you give me any assistance in finding the author of the following: "O tarry thou the Lord's leisure, be strong, and He shall comfort thy heart"? 2. Martineau, in his "Seat of Authority," says that the Synoptics give—and then but fragmentarily—the record of the words and deeds of Jesus during but thirty-two days. Is this true? 3. Is the sermon delivered at the funeral of Mr. Greeley by Henry Ward Beecher in print? If so, where can it be procured? A. B.

1. It is in the Psalter (see Prayer-Book), Psalm xxvii., 4. The version is that of Cranmer's Bible. 2. Martineau says "about thirty-five days"—a correct statement. 3. If it is in print, it could be had of Fords, Howard & Hulbert, New York City.

Is it right for a minister to play whist? If so, why? S.

It is, though it may not always be expedient to exercise his right. The minister is not bound to set an example unless others are equally bound to follow it. What is right for you or any normally circumstanced person is right for your minister. That whist is a perfectly legitimate form of amusement cannot be reasonably denied. It is only when perverted to bad uses that it is spoiled, like other innocent things.

Is the "Old Testament Apocrypha" published separate from the Old Testament? If so, where can I obtain it, and probable price? W. E. L.

Yes, by Eyre & Spottiswoode, whose books are on sale at the Cooper Union, New York; about $2. (English price, 6*s.* 6*d.*)

Is there any better or more recent book on a similar subject than the Rev. James Freeman Clarke's "Ten Great Religions"? G. H. S.

"The Distinctive Messages of the Old Religions," by the Rev. Dr. Matheson, of Edinburgh, treats the subject from a philosophic and poetic standpoint, and forms a good supplement to Dr. Clarke's work.

The Sunday-school lesson of January 21 was about the sacrifices which Cain and Abel offered to the Lord. Why did God not have respect unto Cain and his offering? Was it because of the spirit in which it was offered, or was it on account of the nature of the offering itself? "Without the shedding of blood there is no remission of sin." J. R.

No answer can be given that is not based upon conjecture more than fact. For one explanation see Hebrews xi., 4.

Can you help me to find some book which is a concise, logical statement of proofs of the existence of a God and the immortality of the soul, written from the outsider's standpoint and not from the Christian's? It is for a friend. I shall appreciate the help very much. S. M. G.

Perhaps the nearest to what you ask for may be found in Mr. John Fiske's little books, the "Idea of God" and "The Destiny of Man in the Light of His Origin."

I want a critical Bible history—something that will give the historic value of the books, and especially the circumstances under which they were written, or, in the New Testament, the conditions that called them out. A. S.

For a reader who wishes the results rather than the processes of criticism, and wants but one book, Dr. Gladden's "Who Wrote the Bible?" is perhaps the best.

Kindly tell me if there are lectures at either Edinburgh, Oxford, or Cambridge Universities during July and August? If so, are they accessible to women? E. L. I.

There are such at Oxford or Cambridge, or both, and accessible to women, but, we think, not at Edinburgh. But new and various announcements appear yearly.

Is the election of United States Senators by direct vote preferable to their election by the State Legislature?

In our judgment, yes. The smaller the body, the greater the liability to corruption, and the greater the ease of political manipulation. The movement of our time is toward more democracy: *e. g.*, the referendum; the popular election of the President in lieu of his election by an electoral college; the settlement of the liquor question by local option, and the like. The election of Senators by the people at large would tend to compel the nomination of good men in order to secure their election. The politicians would have put Judge Maynard on the bench; the people defeated him. Politicians sent Mr. Murphy to the United States Senate; the people would probably have defeated him.

1. A question in ethics: A friend purchased a railroad ticket. While reading he held in his hand the ticket for the conductor, who passed by without taking it. At another time the conductor failed to come into the car, and my friend left with his ticket. What shall he do with his tickets? Without any fault of his, they are still in his possession. Shall he give them to a friend, or destroy them, or may he use them at another time? 2. Can The Outlook tell me where I can obtain a book called "The Classic Test," by the Rev. Dr. George W. Samson? X.

1. The ticket is a certificate that transportation for the distance stated on it has been paid for. Consequently, to use it for a ride that has not been paid for is both a falsehood and a fraud. It should either be destroyed or delivered up to the conductor of that train at the first convenient opportunity. 2. Write to the National Temperance Publication Society, New York.

1. Who wrote:

". . . To him it was not
So much as the lifting of a latch;
Only a step into the open air
Out from a tent already luminous
With light that shines through its transparent walls."

2. Mrs. Jamieson, in the preface to the volume of the journal of her husband (one of Stanley's lieutenants, who died of fever and with an evil story hanging over his head—that in one instance he induced cannibalism out of curiosity)—Mrs Jamieson quotes from a letter words similar to this: "Your father's favorite text kept running in my mind—'Know, O man, that to know and love justice and do the thing that is right—that shall bring a man peace at the last.'" From whom is the quotation? S. R. W.

Regarding 1 John i., 8, and iii., 9, quoted in Notes and Queries, February 24, I see no disagreement. It is declared possible to live without sin, but the profession, the boasting of perfection, is evidence of the lack of it. (See also Job ix., 20.) I have not yet learned that John Wesley, the great modern apostle of holiness, or St. Paul, or any other of the real saints, ever made this profession, and I fancy that those who have attained the state on earth are so free from self-consciousness in their constant open view of God's glory that it would be hardly possible for them to make this claim, even though continually preaching the possibility of it. H. L. B.

Is the following quotation correct, and if so, where can I place it?

"There is naught dearer than to be
With goodly friends in company;
There is naught better than to wend
With kindly friends unto the end."

R.

If "G., Saco, Me.," the writer of a letter in The Outlook for April 14, will send his address, we shall be glad to put him in communication with inquiring correspondents.

If "P. H. M.," who lately asked about free pew literature, will send us his address, we will forward several leaflets and suggestions made by other correspondents.

Highest of all in Leavening Power.—Latest U. S. Gov't Report

Royal Baking Powder

ABSOLUTELY PURE

Shrewdness of Barbarians

The "Yankee nation" takes great credit to itself for its ingenuity, but a wider acquaintance with the world would probably lessen its pretensions. Wild animals and uncivilized men—all creatures, in short, who live by their wits—have almost of necessity the quality of shrewdness highly developed, at least in certain directions.

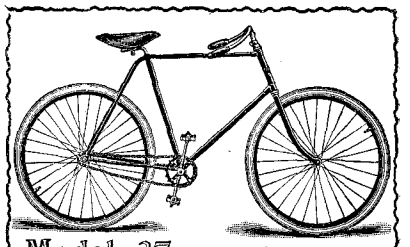
Captain Lugard, the African traveler, quotes his brother as expressing the highest admiration for "the wonderful instinct" of the jungle tribe of Gonds, in India, with whom he had practiced tiger-shooting.

"If you dropped a Gond from a balloon in the heart of a forest unknown to him, and then suddenly 'went for' him with a thick stick, he would take the identical path that a tiger would adopt, and it would be found to be the shortest possible way out of the jungle."

Captain Lugard bears a similar testimony to the ready wit of the Swahilis, natives of East Africa. He had occasion to build a fort with all speed, and for that purpose he needed poles. They were difficult to procure, but, as he remarks, "the Swahili is a wonderful fellow, when pressed, for 'making bricks without straw.'"

Not a tree was in sight, and there were only a dozen axes for two hundred and fifty men; but he sent all hands out after timber. Each man was to bring a log, or two men might bring one log, if it was exceptionally large, and only after that was done were they to be at liberty to collect their own food for the day. And the logs were brought. In Captain Lugard's words:

"Tell a Swahili he has to produce a pole before he can eat his dinner, and, though you cannot see a tree on the horizon, he will arrive with a pole before you have decided in your mind which is the best direction in which to start your search."



Model 37

Columbia,

Price, $150.

This beautiful machine marks the extreme limit to which regular bicycle construction has thus far gone, in lightness combined with strength and durability. It is a semi-racer, built for track work, and for road racing under reasonable conditions, but it will afford the highest satisfaction as a regular mount for light and careful riders who are willing to do without brake and coasters. Weight with wood rims, 21½ pounds.

POPE MFG. CO.,

Boston, New York, Chicago, Hartford.

Call on any of our agents and get a Columbia catalogue free, or send us two two-cent stamps and we will mail it.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

THE

Popular Science Monthly

FOR MAY

Theological and Scientific Theories of an Evolution in Animated Nature. By ANDREW D. WHITE, LL.D., L.H.D.

Shows how theologians labored to suppress the great truth of evolution, although it had been foreshadowed by some of their own profession.

Frost-forms on Roan Mountain. (Illustrated.) By Mrs. H. R. EDSON.

A description, with photographic views, of the strange deposits of ice and snow that form on a mountain-top.

Economic Uses of Non-edible Fish. (Illustrated.) By ROBERT F. WALSH.

Tells how menhaden are seined and converted into oil and fertilizers, each step being shown in a picture.

Cause and Effect in Education. By Prof. C. HANFORD HENDERSON.

A stimulating article on a much-neglected phase of the subject.

OTHER ARTICLES:

THE GUESTS OF THE MAYFLOWER; UP THE CHIMNEY; THE ICE AGE AND ITS WORK, III.; PECULIAR SOUND EFFECTS; RELIGIOUS BELIEFS AS A BASIS OF MORALITY; THE SLEEP OF MOLLUSKS; WASTE PRODUCTS; COTTON-SEED OIL; ANCIENT AND MEDIÆVAL CHEMISTRY; SKETCH OF SIR JOSEPH HENRY GILBERT (with Portrait).

EDITOR'S TABLE; LITERARY NOTICES; POPULAR MISCELLANY; NOTES.

50 cents a number; $5.00 a year

D. APPLETON & CO., NEW YORK

Musicians, Read!

Sunlight and Shadow A collection of high grade but not difficult songs, that have never before appeared in print. Each is a gem. **By Julian Edwards.** *Price*, $1 *Postpaid.*

Lessons in Audition A book on a new plan, to be used in private or class instruction for the development of musical language. Every intelligent musician will give this masterly work a hearty welcome. **By Helene Sparmann.** *Price*, 50 *Cents Postpaid.*

St. Caecilian Collection A collection of sacred music arranged for male voices. Will be especially acceptable in Gospel Meetings and the Y. M. C. A. **By C. F. Steele.** *Price*, 40 *Cents Postpaid.*

Anthem Crown The latest anthem collection by this celebrated church composer. *Price*, 35 *Cts. Postpaid* **by H. P. Danks.**

Curriculum The leading Piano instruction book by an American. Unequaled in its own field. American or Foreign fingering. *Price*, $2.75 *Postpaid.* **By Geo. F. Root.**

Any of the above books will be sent to responsible parties for examination, conditional upon postage or express charges being paid by the one ordering, and that copies returned to us shall be perfectly saleable.

*** Send 10 cts. for sample copy of new **Musical Visitor,** containing music for Choirs, in addition to its general literary matter.

THE JOHN CHURCH CO.,
CINCINNATI — NEW YORK — CHICAGO

The Round Robin Reading Club

DESIGNED FOR THE PROMOTION OF SYSTEMATIC STUDY OF LITERATURE

In reply to constant inquiries, the following Courses are recommended, among others, as being of special interest and value: **Ruskin,** the Art division being arranged with reference to the general reader; **Short Studies in French History and Literature;** Courses in **English, Spanish, and American History,** with **collateral readings; The English Drama; Political Economy; Studies of the Development of the Protestant Idea,** and of the **History of Puritanism.** The plan of the Club provides for Courses upon any other subject preferred by the members. For particulars address Miss LOUISE STOCKTON,
4213 Chester Avenue, Philadelphia.

A Day with Birds and Flowers

New Songs, Recitations, Hymns, Scripture Readings.

A BEAUTIFUL, 16-PAGE SERVICE,

FLORAL PRAISE No. 12, For Children's Day

BY HUBERT P. MAIN

$4 per 100; 5 cents each by mail

THE BIGLOW & MAIN CO.
East 9th St., New York. 215 Wabash Ave., Chicago.

Macmillan & Co.'s New Books

JUST PUBLISHED

Sources of the Constitution of the United States

Considered in Relation to Colonial and English History. By C. ELLIS STEVENS, LL.D., D.C.L., F.S.A. Edin. 12mo, $1.50, *net.*

IN THE PRESS

Vol. II. of the New, Revised, and Enlarged Edition of

The Right Hon. James Bryce's Great Work

THE

American Commonwealth

By the Right Hon. JAMES BRYCE, D.C.L., author of "The Holy Roman Empire;" M.P. for Aberdeen. In two volumes, large 12mo. Third Edition, revised throughout, and for the greater part rewritten. Vol. I., $1.75, *net.* Vol. II. *in the Press.*

"In no other book is the same field covered so succinctly and well."—*The Sun.*

NOW READY

The Fourth Edition of Prof. Goldwin Smith's Brilliant Work,

The United States:

An Outline of Political History, 1492-1871

By GOLDWIN SMITH, D.C.L., author of "Canada and the Canadian Question," etc. With Map. 12mo, cloth. Price, $2.00.

JUST PUBLISHED

Mrs. Green's New Work.

TOWN LIFE IN THE FIFTEENTH CENTURY

By Mrs. JOHN RICHARD GREEN, author of "Henry the Second," in the "Twelve English Statesmen" Series. 2 vols., 8vo, in box, $5.00, *net.*

JUST READY

European History. Period V.

A. D. 1598-1715

By H. O. WAKEMAN, M.A., Fellow of All Souls' College and Tutor of Keble College, Oxford. 12mo, $1.40, *net.*

Already Published.—Period I. A.D. 476-918. By CHARLES OMAN, M.A., F.S.A. 12mo, $1.75, *net.*—Period VII. A.D. 1789-1815. By H. MORSE STEPHENS, M.A. 12mo, $1.40, *net.*

JUST READY: NEW VOLUME

English Prose Selections

With Critical Introductions by various writers and General Introductions to each period. Edited by HENRY CRAIK, C.B. In five volumes. 12mo, cloth. Students' Edition, $1.10 each, *net.* Library Edition, gilt top, $1.50 each. *Vol. II.* **Sixteenth Century to the Restoration.**

Already Published: Vol. I., **Fourteenth to Sixteenth Century.**

JUST READY

The Third Edition of Mrs. Humphry Ward's New Novel.

Marcella

By Mrs. HUMPHRY WARD, author of "The History of David Grieve," "Robert Elsmere," etc., etc. With new Portrait. In two volumes, small 12mo, buckram, in box. Price, $2.00.

"Mrs. Ward has certainly achieved a remarkable success in this third serious novel of modern social and ethical life."—*The Review of Reviews.*

The Fourth Edition of Mr. F. Marion Crawford's New Novel.

Katharine Lauderdale

By F. MARION CRAWFORD, author of "Saracinesca," "Pietro Ghisleri," "Mr. Isaacs," etc. With illustrations and a new portrait of the author. In two volumes. Small 12mo, buckram, in box. Price, $2.00.

"To say that the most sanguine expectations which had been received concerning this latest of Mr. F. Marion Crawford's novels have been fully met is to award it at once the highest praise. . . . Mr. Crawford at his best is a great novelist, and in 'Katharine Lauderdale' we have him at his best."—*Boston Daily Advertiser.*

A New Novel by the Author of "The Stickit Minister."

The Raiders

Being Some Passages in the Life of John Faa, Lord and Earl of Little Egypt. By S. R. CROCKETT, author of "The Stickit Minister, and Some Common Men." 12mo, $1.50.

"'The Raiders' vibrates with sufficient action for a dozen ordinary novels. . . . It possesses a mingled strength and simplicity that are at times absolutely Homeric.—*The Outlook.*

"A delightful tale of love and adventure."—*N. Y. Times.*

A New Book by the Author of "Miss Stuart's Legacy."

The Flower of Forgiveness, and Other Stories

By FLORA ANNIE STEEL. 12mo, $1.00.

JUST PUBLISHED

A New Novel by the Author of "Robbery Under Arms."

A Modern Buccaneer

By ROLF BOLDERWOOD. 12mo, $1.25.

A New Novel by the Author of "A Mere Cypher."

A Valiant Ignorance

By MARY ANGELA DICKENS, author of "A Mere Cypher," "Cross Currents," etc. 12mo, $1.00. *Just ready.*

MACMILLAN & CO., 66 Fifth Avenue, New York

20th Edition—Postpaid for 25 cents (or stamps.)

THE HUMAN HAIR,

Why it Falls Off, Turns Grey, and the Remedy. By Prof. HARLEY PARKER, F. R. A. S., London. **W. E. LONG & CO.,** 1013 Arch St., Philadelphia, Pa. "Every one should read this little book."—*Athenæum.*

TYPEWRITERS

Unprejudiced advice given. All makes half-price. Shipped anywhere for examination. Exchanging a Specialty. Monthly payments. 52-page cat. free.
TYPEWRITER HEADQUARTERS 45 Liberty St., New York. 186 Monroe St., Chicago.

The Berkshire Hills Sanatorium

An institution for the thoroughly effective and perfectly scientific treatment of Cancer, Tumors, and all malignant growths, **without the use of the knife.**

We have never failed to effect a permanent cure where we have had a reasonable opportunity for treatment.

Book giving a description of our Sanatorium and treatment, with terms and references, free. Address
DRS. W. E. BROWN & SON, North Adams, Mass.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Scribner's New Books.

FOR SPRING AND SUMMER READING.

ACCORDING TO SEASON. Talks about the Flowers in the Order of their Appearance in the Woods and Fields. By Mrs. WILLIAM STARR DANA. 16mo, 75 cents.

"Most charming. A fitting supplement to Mrs. Dana's previous book, and the two together constitute one of the most truly delightful descriptive studies of nature which has made its appearance in recent years."—*Boston Advertiser.*

HOW TO KNOW THE WILD FLOWERS. A Guide to the Names, Haunts, and Habits of our Common Wild Flowers. By Mrs. WILLIAM STARR DANA. With 104 illustrations by Marion Satterlee. *Fourteenth Thousand.* 12mo, $1.50 *net.*

A Selection of Fifty Plates from "How to Know the Wild Flowers." Printed on special paper, suitable for coloring by hand. The set, in a portfolio, $1.00 *net.*

JOSIAH GILBERT HOLLAND. A Memoir. By Mrs. H. M. PLUNKETT. With portraits and illustrations. 12mo, $1.50.

"A model biography, and a valuable and at the same time delightful addition to literature."—*Boston Advertiser.*

OVERHEARD IN ARCADY. By ROBERT BRIDGES (Droch). With 65 illustrations by O. Herford, F. G. Attwood, and A. E. Sterner. 12mo, $1.25.

A novel and attractive book, made up of a series of bright dialogues, in which the famous characters of the stories of Howells, James, Aldrich, Stockton, Davis, Crawford, Kipling, Meredith, Stevenson, and Barrie, discuss their creators with candor, sympathy, wit and humor.

BEYOND THE ROCKIES. A Spring Journey in California. Illustrated, 12mo, $1.50.

"A very seductive book. It is pleasantly written and draws the reader on with the unfailing and romantic charm of the country."—*The Independent.*

ON THE OFFENSIVE. An Army Story. By GEORGE I. PUTNAM. 12mo, $1.25.

"Bright, breezy and wholesome. The characters are lifelike and interesting."
—*Boston Sat. Eve. Gazette.*

SALEM KITTREDGE, and Other Stories. By BLISS PERRY. 12mo, $1.00.

Some of the stories depict phases of European life and others deal with American subjects. All, however, have a characteristic charm both of substance and of style.

ARDIS CLAVERDEN. By FRANK R. STOCKTON. 12mo, $1.50.

Charles Scribner's Sons have recently acquired the rights of this charming story of Mr. Stockton's, and now issue it uniform with the author's other famous books.

NEW OUTING BOOKS: "OUR COMMON BIRDS AND HOW TO KNOW THEM," by JOHN B. GRANT. With 64 plates. *Eighth Thousand.* Oblong, 12mo, $1.50 *net.* "AN ADVENTURE IN PHOTOGRAPHY," by OCTAVE THANET. Illustrated, 12mo, $1.50 *net.* "ART OUT OF DOORS." Hints on Good Taste in Gardening, by Mrs. SCHUYLER VAN RENSSELAER. 12mo, $1.50. "HOMES IN CITY AND COUNTRY," by various authorities. With 100 illustrations, 8vo, $2.00.

CHARLES SCRIBNER'S SONS,

743-745 Broadway, New York.

About May 1st, 151-155 Fifth Ave.

HYMNS

intended for public worship should be expressions either of praise or of consecration, or invitations thereto. With rare exceptions, only such are to be found in this hymnal.

TUNES

have been selected on the theory that congregations can sing the best chorus music, which may or may not be simple, but must have a certain rhythm and movement that the mind can retain.
—EDITOR'S PREFACE.

The Plymouth Hymnal

EDITED BY LYMAN ABBOTT

contains 597 pages, 638 hymns, 471 tunes, 31 chants, a Psalter, and Orders of Service.

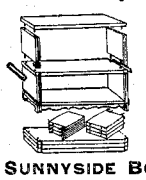
Write us for specimen pages

THE OUTLOOK COMPANY, 13 Astor Place, N.Y.

General or local Ladies or gents. **Agents. $75** a week. Exclusive territory. **The Rapid Dish Washer.** Washes all the dishes for a family in one minute. Washes, rinses and dries them without wetting the hands. You push the button, the machine does the rest. Bright, polished dishes, and cheerful wives. No scalded fingers, no soiled hands or clothing. No broken dishes, no muss. Cheap, durable, warranted. Circulars free

W. P. HARRISON & CO., Clerk No. 12, Columbus, O.

The Sunnyside Extension Bookcase.



Easily put together. Additional sections as needed. Capacity unlimited.

One $9 Bookcase at Half Price

to the first person in any town who will send us the name of an energetic, reliable person who would like to handle the Sunnyside Bookcase. Sells on sight. Address

SUNNYSIDE BOOKCASE CO., GIRARD, PA.

UPHOLSTERY

CRETONNES AND DIMITIES

This season's importation in a great variety of HIGH-CLASS DESIGNS and COLORINGS, are now offered. Also attractive lines of novelties in

LACE CURTAINS, SASH CURTAINS, and YARD GOODS.

SAMPLES ON REQUEST

W. & J. SLOANE

BROADWAY 18th & 19th Streets NEW YORK

BEST & CO

Boys' Clothing

To fit and look right, needs a certain art in the cutting and making. The experience of our tailors is all in that one direction. We give to boys the comfort and style of well-made, well-fitting garments; and the cost is no more than for the other kind.

$3.75 to $6.00 for fancy braided suits for small boys.

$5.00 and $6.00 for school suits for larger boys.

$10.00 and $12.00 for school or business suits with long trousers.

The Middy Blouse Suit shown here is very popular this season for boys from 3 to 12 yrs. Made of blue and white serges, flannels—white linen drills, white duck, etc.

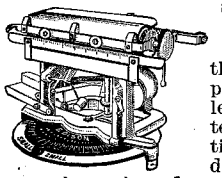
From our new Spring Catalogue which will be sent by mail on application.

60 & 62 W. 23d St., N. Y.

The Edison-Mimeograph Typewriter.

$22 and $25.

Valuable to Clergymen and church workers because:



It comes within the reach off all in price; it is easily learned and operated; it makes beautiful plain copy; it does the best Mimeograph work and manifolding and is twice as speedy as pen writing.

A. B. DICK COMPANY,

Chicago, New York, Philadelphia.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

The Business World

Alaska Salmon So much has been said about the seal-fisheries in the Northern seas that the great salmon industry of our Alaskan possessions hardly enjoys proper prominence at present. Yet the catching and canning of salmon has grown to surprising proportions. While in 1882 there were twenty thousand cases canned, in 1891 there were nearly eight hundred thousand. Each case contains forty-eight pounds. The business keeps five thousand men employed, with a hundred steamers and five times as many fishing-vessels. During the past two years, however, there has been such a diminution from the destructive methods of overfishing and of stream-barricading by means of seines (in defiance of the law passed four years since) that petitions for redress are now before Congress. The trouble has been that no appropriation was made at the time for enforcing the law, and when it was made there was an unfortunate lack of continuity in the service. It is to be hoped that speedy relief will be afforded by the legislators at Washington.

Burying Trolley-Wires The offer of a prize of $50,000 by the Metropolitan Traction Company of New York, to be awarded by the State Board of Railroad Commissioners, to the inventor who should submit a system of motive power superior to the trolley and dispensing with overhead wires, is wholly subject to the action of that Board, and is greatly stimulating invention. Storage-battery traction, despite its inherent merits, not being yet entirely practicable, experimenters are working at the conduit system, in which the wire is put underground and the trolley-pole is placed under the car instead of over it. The problem is, how best to bring the pole or contact device into working relation with the wire in the conduit. The city of Boston, having succeeded in getting over 80 per cent. of its telephone wires placed underground, is also considering the necessity for burying the trolley-wires. The principal new plans seem to be those of the open and the closed conduit. One has mechanical devices for throwing the current through the car motor as it passes through that section; the other has sections which are rendered "alive" or "dead" by means of electro-magnetic arrangements.

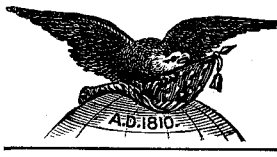
Mild Weather and Coal The effect of the mild weather since January 1, as well as of the financial and commercial depression, on the production of anthracite coal is clearly shown in the statement issued last week, in which we note that shipments from mines for this year's first quarter averaged over two and a half million tons less than in the corresponding months of 1893. Notwithstanding this great decline in production, tide-water stocks have been increasing, to the dismay of dealers. In the annual output of coal-producing States Pennsylvania ranks first, followed by Illinois, Ohio, and West Virginia. The latter State, however, in proportion to its population, stands at the head in bituminous coal yields. Its connections to the seaboard are by the Baltimore and Ohio, the Chesapeake and Ohio, and the Norfolk and Western Railroads. The number of miners is estimated at 20,000, a large proportion of the State's 170,000 voters. The labor and racial problem among the coal-miners rests at present upon the following wage-estimates: to skilled miners, white men, $1.75 to $3.50; colored, $1.25 to $2 a day: to unskilled miners, white, ninety cents to $1.50, the rate to colored being slightly lower.

French Finances During the past week the financial markets of France have been very active, on account of subscriptions to the new $40,000,000 City of Paris loan; but as the congested money market has long been controlling foreign exchange, it is not surprising that bankers everywhere have grasped the opportunity of placing money more advantageously in Paris. If the funds of foreign bankers earn only one per cent. here, they will certainly seek the market where they can treble that return. What is known as "a triangular operation" has been accomplished by the heavy subscriptions from London to the loan, English investors buying bills on Paris at rates which permit some profit on our shipment of gold to the French capital. Speaking of France, it is interesting to note that three months hence she will refuse to consider Italian silver pieces of twenty and fifty centimes and of one and two francs as legal tender, but until that time these coins will be taken at the Treasury's central office and French money given for them. It is expected that the other members, besides France and Italy, of the Latin Union, namely, Belgium, Switzerland, and Greece, will follow this lead and will hand back to Italy her runaway coins in sums of half a million francs, thus, according to the "Journal Officiel," opening a current account, productive of 2½ per cent. interest in favor of the countries returning the coin. When Italy once again has this very hard cash in her possession, she will hardly allow it to go into circulation, but will store it and issue paper money in its place.

New York City Real Estate With the exception of two important properties, real estate sales last week in New York City were not remarkable; indeed, the year's first quarter has been anything but brilliant, showing a falling off of about 30 per cent. in the amount of realty bought and sold, and of a little under 20 per cent. in the money placed on mortgages. The amount involved was lessened out of proportion to the decrease in the number of conveyances, being forty-two millions, as against sixty-four last year. In dwelling properties the present depression is patent to any one who will notice, not only how many houses have been standing vacant all winter, but also the fact that in many cases, alongside the original sign, "For Sale," there is now that tell-tale one, "For Rent." Concessions from a tenth to a quarter have been made by landlords in order to attract or retain responsible tenants who have any reputation for punctual payments. There has also been a marked shrinkage in office-leasing. True, the wonderful new "sky-scrapers," with their better equipment as to light, construction, and convenience, have been quickly rented, in some cases even before the foundation was laid. But even these new structures are now competing with each other, and the result on other office buildings has been to reduce the owners' demands of two dollars and upwards per square foot to a dollar and a half and lower. In general, however, it may be said that, in comparison with other forms of investment, real estate, especially in New York City, has suffered less than anything else from the hard times.

The Money Market Call money last week in New York City averaged mostly at 1 per cent. Time money, of which the supply is superabundant, reflecting the glutted money market, is at 2 per cent. for thirty to sixty days, 2½ per cent. for ninety days to five months, and 3 per cent. for six to nine months. On the other hand, the supply of good commercial paper is limited, and is therefore an object of competition to investors. Sixty to ninety day indorsed bills receivable command 3 to 3½ per cent., four months' commission-house names are at 3½ to 4 per cent., and good single names having four months to run are at 4½ to 5 per cent. The past week's gold export, amounting to $3,645,000 (nearly as large as the export of the week before), hardly favored a business revival, for, while gold exports may not scare investors into selling, they do often dampen their ardor for buying. A far more decided factor, however, in the retardation of affairs were the manufacturing, mining, and railroad strikes. The New York City bank statement showed an increase of over two millions in loans, in cash resources of $2,685,000, in deposits o over six millions, and in the surplus reserve of $1,177,025, which brings up the reserve to slightly more than eighty-two millions.

FINANCIAL

AMERICAN FIRE
INSURANCE COMPANY


Office, Company's Building,
308 & 310 Walnut St., Philadelphia

Your Money Matters
$ are they getting proper care? Our pamphlet on investments may help you make principal safer and interest larger. It is sent free.
The Provident Trust Co. 45 Milk St., Boston, Mass.
Please mention The Outlook

INVESTORS
In J.B.Watkins, Lombard, Equitable, Jarvis—Conklin and other defunct loan companies should write to
The Atlas Land and Investment Co., of Lawrence, Kansas.
We have given hundreds of Investors information and assistance. Special facilities and large corps of correspondents over all the Western States, securities examined, interest and principal collected, defaulted mortgages, foreclosed lands rented and sold, taxes paid, mortgages bought and sold. Receivers' hands are full. Their interests are hostile to yours, we can serve you better and cheaper. Write and see. L. H. PERKINS, President.

Unlike the Dutch Process
No Alkalies
—OR—
Other Chemicals
are used in the preparation of
W. BAKER & CO.'S
BreakfastCocoa

which is absolutely pure and soluble.
It has more than three times the strength of Cocoa mixed with Starch, Arrowroot or Sugar, and is far more economical, costing less than one cent a cup. It is delicious, nourishing, and EASILY DIGESTED.
Sold by Grocers everywhere.
W. BAKER & CO., Dorchester, Mass.

DIXON'S American Graphite PENCILS.
Are unequaled for smooth, tough leads. If not familiar with them, mention The Outlook and send 16c. for samples worth double the money.
JOS. DIXON CRUCIBLE CO., Jersey City, N. J.

THE LARGEST ESTABLISHMENT MANUFACTURING CHURCH BELLS CHIMES and PEALS In The World.
PUREST BELL METAL, (Copper and Tin.)
Send for Price and Catalogue.
McSHANE BELL FOUNDRY, BALTIMORE, MD.

WARRANTS STATE, COUNTY, SCHOOL and CITY
Favorite Investment with Banks, Trust Companies and Individuals. Send for List.
YIELD EIGHT PER CENT. 535 Drexel Build'g, PHILADA., PA.
H. F. NEWHALL, Manager East. Office Home Savings and Loan Association. Paid in Capital, $1,000,000.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

You need **A BICYCLE** to last.

Good Work, Light Weight,

Good Material, Low Prices,

Make the **HARTFORDS** What you want.

SEND FOR OUR CATALOGUE AND THEN INSPECT THEM.

THE HARTFORD CYCLE CO., Hartford, Conn.

$1000. for MS. Desiring to secure a Life of Christ of superior merits for young people, we hereby offer **ONE THOUSAND DOLLARS** for the best MS., as stated below.

PURPOSE.—To make the life and teachings of Christ as real and practical as if he lived and taught in our streets to-day, that the reader may catch the truest and highest conception of the revelation of God in Christ, and of God's ideal life for man as shown us in him. To enrapture the soul with the beauty and grandeur of his life and teachings. To bring the reader into such close, loving relationship with him as to care only for his companionship. The fullness of it all to be "one" with him, as he is one with the Father. To be changed from glory to glory in his glorious presence. To make the Christian life joyous, majestic, conquering.

SPECIFICATIONS.—MS. must be received by Oct. 1st; not over 60,000 words nor less than 40,000. Not merely a descriptive life, but a story in which the experiences of the supposed characters bring them into intimate relations with Christ and his disciples, his circumstances, experiences and teachings. Style, simple and plain; such as will hold the interest of children from eight years and upwards.

PARTICULARS.—Each MS. numbered as received. Receipt acknowledged to the author, with number given. Manuscripts submitted, without names of authors, to three judges. Judgment based upon merits as stated. Payment on completion of examination, and not later than October 30th.

WHY UNDERTAKE THE BOOK.—It is not a long one. Most books are written first and a publisher sought afterwards. You have the additional chance of securing a good price for the book from us. As the time is short, many cannot compete. Few at this season can spare time. A choice book of this kind will always meet with ready sale. There is nothing now in the market which fills the place.

Further particulars and suggestions on application. Address MS. and communications to "**Book Department, DAVID C. COOK PUBLISHING CO., 36 Washington St., Chicago.**"

"BREVITY IS THE SOUL OF WIT." GOOD WIFE, YOU NEED **SAPOLIO**

THINK 2 THINKS

IN CHOOSING DRINKS AND

HIRES' Rootbeer

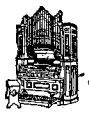
WILL LINK YOUR THINKS.

Deliciously Exhilarating, Sparkling, Effervescent. Wholesome as well. Purifies the blood, tickles the palate. Ask your storekeeper for it. Get the Genuine.

Send 2 cent stamp for beautiful picture cards and book.

THE CHAS. E. HIRES CO., Philadelphia.

ORGANS & PIANOS



New Styles Just Introduced

LISZT CHURCH ORGANS

Grand and Upright Pianos

Sold for Cash or Easy Payments

Send for Illustrated Catalogues

Mason & Hamlin

Boston. New York. Chicago. Kansas City.

ANKLE SUPPORTERS

FOR CHILDREN AND ADULTS

No child should learn to walk without them. Recommended by physicians as best appliance for weak or deformed ankles. Price 40c. up. Send for circular.

R.H.Golden, So. Norwalk, Conn.

EDUCATIONAL

New York City

SCHERMERHORN'S TEACHERS' AGENCY

Oldest and best known in U. S. Established 1855. **3 East 14th Street, N. Y.**

SUMMER SESSION of American Kindergarten Normal School begins a five weeks' course July 18th. EMILY M. COE, Principal, **70** Fifth Av., N.Y., and **59** Burnet St., East Orange, N.J.

SUMMER TRAINING CLASS for Kindergartners begins June 20th. Three months' course. Froebel system. Eleventh year. For particulars address Mrs. A. M. ELLIMAN, 1786 Broadway, New York City.

The Misses Ely's School for Girls

RIVERSIDE DRIVE

85th & 86th Streets, New York

A LADY having her own school in New York has rented a country house in a desirable and healthful location, where she will receive a limited number of pupils, who will be under the chaperonage of herself and her teachers. A judicious amount of daily instruction will be combined with a happy outdoor life. Pupils who wish to prepare for school or college work can receive special courses. For particulars and references address

Miss GAYLER, 174 West 86th St., New York.

TEACHERS COLLEGE (9 University Place, New York, until September), West 120th St., near the Boulevard.—Professional training for general teachers and specialists: *manual training, science, kindergarten, English, form, drawing and color, history of art, domestic science, general pedagogy.* Degrees given by Columbia College to both sexes. **Circular of Information, Special Circulars, "Teachers College Bulletin."** WALTER L. HERVEY, *President.*

ADIRONDACKS Summer Outing Class for Girls, at a Lodge on Blue Mountain Lake. French, Botany, and Sketching with competent teachers. Mademoiselle DELRAY LONGCHAMP, care the Misses Ely, Riverside Drive and 85th St., New York.

MISS PEEBLES AND MISS THOMPSON'S Boarding and Day School for Girls, 30, 32, and 34 East 57th St., New York, reopens Thursday, Oct. 4th. Primary, Academic, and Collegiate Departments. Special students admitted.

Summer Tutoring by a Lady Teacher a college graduate. The classics preferred. Best references. Address E. F. S., No. 6,181, care of The Outlook.

Connecticut

The Homestead School for Girls

Family limited to twelve.

The Misses STOWE, Greenwich, Conn.

Connecticut

Woodside Seminary FOR GIRLS.

Every advantage for culture, study, and health. *Number limited.* Terms $700. Fall Session opens Sept. 20th, '94. Miss SARA J. SMITH, *Principal*, Hartford (*suburbs*), Conn

Germany

HANNOVER, Germany.—Good board in refined family. Excellent opportunity for learning German. Address Frau MARIA ROELFS, Grasweg, 11. Reference: Miss P. H. Bristow, Prin. Coll. for Women, Covington, Ky.

Massachusetts

OAK GROVE HOME SCHOOL FOR GIRLS, Amherst. Reopens September 19, 1894. Certificate admits to Smith and Wellesley.

Miss VRYLING WILDER BUFFUM, A.B., Principal.

AMERICAN AND FOREIGN TEACHERS' BUREAU

3 Park St., Boston

Native language teachers a specialty.

Boston, 10 Ashburton Place

BOSTON UNIVERSITY Law School

Fall term opens Wednesday, Oct. 3. For circulars address EDMUND H. BENNETT, Dean.

MISS CLAGETT'S HOME AND DAY SCHOOL FOR GIRLS

Reopens Oct. 3. College Preparatory. Regular and Elective Courses; Specialists in each. Tenth year.

252 Marlborough Street, Boston

LOWELL, MASS.

The Rogers Hall School for Girls

Prepares for College, and gives other equivalent courses with special advantages in languages and music.

Mrs. ELIZA P. UNDERHILL, M.A., Principal.

New Jersey

THE HENRY C. DE MILLE PREPARATORY BOARDING SCHOOL FOR BOYS, Pompton, N. J., opens Oct. 3d, 1893. Full classical and scientific courses. The modern languages, theory of music, and complete course in art and physical culture included in regular school work. No extras. Gymnasium. Grounds of 76 acres. Send for catalogue to

Mrs. H. C. DE MILLE.

New York

Chautauqua

June 30–Aug. 27, 1894.

The Famous Summer Town.

"Change of occupation, not idleness, is true recreation."

NOT ONE DULL DAY.

Classes, Lectures, Concerts, Entertainments, Outdoor Sports, Illuminations, and Fireworks.

AN IDEAL FAMILY RESORT.

Free Kindergarten, Boys and Girls' Clubs, Vacation Schools, etc., etc.

Hotel Athenæum—of the first rank.

Cost of Living at the Minimum.

W. A. DUNCAN, Sec'y, Syracuse, N. Y.

Pennsylvania

BRYN MAWR, PA.

MISS BALDWIN'S DAY, BOARDING, AND College Preparatory School for Girls

reopens Sept. 26, 1894. *Address* Miss FLORENCE BALDWIN.

Bryn Mawr College Bryn Mawr, Pa. FOR WOMEN

Situated ten miles from Philadelphia. Offers undergraduate and graduate instruction. Awards annually two European Fellowships (value $500), five Graduate Scholarships (value $200), and nine Resident Graduate Fellowships (value $525) in Greek, Latin, English, Teutonics, Romance Languages, Mathematics, History or Politics, Chemistry and Biology. Full undergraduate and graduate Courses in these departments, and in Philosophy and Physics. Graduate Courses in Semitic languages. For Program or Graduate Pamphlet address as above.

WALNUT LANE SCHOOL

Germantown, Philadelphia, Pa. Boarding and Day School for Girls. 37th year opens Sept. 27. Academical and college preparatory courses. For circular address

Mrs. THEODORA B. RICHARDS, Principal.

Miss SARA LOUISE TRACY, A.M., Associate Prin.

Mechanical Drawing

MECHANICS, MINING, PROSPECTING, ARITHMETIC, ETC., may be studied **at Home.** Write for FREE circular to THE CORRESPONDENCE SCHOOL OF MECHANICS, Scranton, Pa.

WILLIAMSPORT, PA.

DICKINSON SEMINARY

Both sexes. Regular and Elective Courses. Degrees conferred, fits for college. Music, Art, Modern Languages, specialties. Steam heat, electric light, home comforts. Write for catalogue. E. J. GRAY, D.D., President.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

The Outlook

A Family Paper

New Series of The Christian Union

Copyright, 1894, by The Outlook Company.

Entered as second-class matter in the New York Post-Office.

The Outlook is a weekly Family Paper, containing this week forty pages. The subscription price is Three Dollars a year, payable in advance.

Postage is Prepaid by the publishers for all subscriptions in the United States, Canada, and Mexico. For all other countries in the Postal Union add $1.56 for postage.

Changes of Address.—When a change of address is ordered, both the new and the old address must be given. The notice should be sent one week before the change is to take effect.

Discontinuances.—If a subscriber wishes his copy of the paper discontinued at the expiration of his subscription, notice to that effect should be sent. Otherwise it is assumed that a continuance of the subscription is desired.

How to Remit.—Remittances should be sent by Check, Draft, Express Order, Money Order, payable to order of The Outlook Company. Cash and Postal Notes should be sent in Registered Letter.

Letters should be addressed:

The Outlook,
Clinton Hall, Astor Place,
New York.

Bits of Fun

"He has no more influence," said a Hartford wit, "than 'p' in 'pneumonia.'"—*Hartford Courant.*

"Were you a bull or a bear?" asked an acquaintance of a speculator. "Neither," he replied; "I was an ass."—*Tit-Bits.*

A choir, after a fine musical effort, was surprised to hear the preacher announce as his text, "When the uproar had ceased."—*Lynn Item.*

"The place was robbed last night." "Indeed! What was taken?" "Nearly everything. In fact, the only thing not disturbed was the watchman."—*Tit-Bits.*

Immigrant Inspector—Did you contract to perform any species of labor before coming to this country? Immigrant—No, your Honor; I was promised a job in the Strate-Claining Department.—*Raymond's.*

The other day a young man gave a reason for not dancing, the spirit of which might be made to apply to a great many failures in life. "I should like to dance," he said, "and I should dance, only the music puts me out and the girl gets in my way."—*Tit-Bits.*

They came to a sidewalk where the ice was well covered with ashes. Said the young lady, in grateful accents: "Thank goodness! there's one Christian on this street." "Yes," said her escort, abstractedly, "Mr. Solomon Isaacstein lives here."—*Boston Transcript.*

Copyright is the right to copy.—Thoughts are free of duty, and can, therefore, be cheaply picked up from the foreign papers.—Every morning paper has the largest circulation on earth.—An experienced newspaper man never takes back anything—except the unsold copies. —*Hello.*

Marshall P. Wilder tells this story: "I was coming down in the elevated to-day, when a big, sour-looking chap got in. Across the aisle sat a gentlemanly looking young fellow minding his own business. The sour-faced man did not like the looks of his neighbor, and, after making several wry grimaces, the nice young man retorted by saying: 'You look as if you wanted to eat me.' 'I couldn't,' replied the sour-faced one, 'for I am a Hebrew.'"

An English paper publishes the following: "A good story is told of a country clergyman, whose finances do not, apparently, extend to banking operations and experience. Going to the bank with a check, the clerk handed it back with a request that he would indorse it, and it should then be cashed. After much deliberation, the reverend gentleman came to the conclusion that he could, without violation of his conscience, accede to the request, so he took the treasured piece of paper and wrote across the back of it: 'I heartily indorse this check.'"

Books Received

AMERICAN BOOK CO., NEW YORK

Swinton, William. First Lessons in Our Country's History. 48 cts.

D. APPLETON & CO., NEW YORK

Benson, E. F. The Rubicon.

A. C. ARMSTRONG & SON, NEW YORK

Maclaren, Alexander, D.D. The Gospel of St. Luke. $1.

C. W. BARDEEN, SYRACUSE

The Uniform Examination Questions of the State of New York in Drawing. 25 cts.

Briggs, Franklin H. Industrial Training in Reformatory Institutions. 25 cts.

CONGREGATIONAL SUNDAY-SCHOOL AND PUBLISHING SOCIETY, BOSTON

Wilder, L. Amelia. The Twins and Their Texts. 75 cts.

GEORGE H. ELLIS, BOSTON

Proceedings of the National Conference of Charities and Correction (1893). $1.50.

GINN & CO., BOSTON

Phelps, W. L. Selections from the Prose and Poetry of Thomas Gray. $1.

RALPH GREEN, PORTSMOUTH, N. H.

Green, Ralph. Green's Receipt Book. $1.25.

D. C. HEATH & CO., BOSTON

Walsh, John H. An Elementary Arithmetic, 40 cts. Intermediate Arithmetic, 40 cts. Higher Arithmetic, 75 cts.

HENRY HOLT & CO., NEW YORK

Report on Government Maps for Use in Schools. 30 cts.

LONGMANS, GREEN & CO., NEW YORK

Francis, H. R. "Junius" Revealed. $1.75.

MACMILLAN & CO., NEW YORK

Scott, Sir Walter, Bart. The Betrothed and the Highland Widow. $1.25.

Tomkinson, William. Diary of a Cavalry Officer. $3.

Stevens, C. Ellis. Sources of the Constitution of the United States. $1.50.

Torr, Cecil. Ancient Ships. $3.

Steel, Flora A. The Flower of Forgiveness. $1.

Green, J. R. (Mrs.). Town Life in the Fifteenth Century. (2 Vols.) $5.

C. A. NICHOLS & CO., SPRINGFIELD, MASS.

Larned, J. N. History for Ready Reference. Vol. I. (A to Elba.) $5.

FLEMING H. REVELL CO., NEW YORK

Needham, Mr. and Mrs. George C. Broken Bread for Serving Disciples. $1.

Pierson, Arthur T., D.D. The Bible in Private and Public. 25 cents.

CHARLES SCRIBNER'S SONS, NEW YORK

Stockton, Frank R. Ardis Claverden. $1.50.

Gore, Charles. The Incarnation of the Son of God. (Bampton Lectures for 1891.) $1.50.

Bridges, Robert. Overheard in Arcady. $1.25.

Guyot, Yves. The Tyranny of Socialism. Edited by J. H. Levy. (Imported.) $1.

Horne, Herbert P. The Binding of Books. (Imported.) $2.50.

Bibliographica. Part I.

O'Brien, R. Barry. The Autobiography of Theobald Wolfe Tone. 2 Vols. (Imported.) $7.50.

Salmond, Rev. Charles A. Our Christian Passover. 25 cts.

CHARLES L. WEBSTER & CO., NEW YORK

Holdsworth, Annie E. Joanna Traill, Spinster.

THOMAS WHITTAKER, NEW YORK

Iverach, Dr. James. Christianity and Evolution. 75 cts.

Horsford's Acid Phosphate

If you are Nervous

and cannot sleep, try it.

Driving the Brain

at the expense of the Body. While we drive the brain we must build up the body. Exercise, pure air—foods that make healthy flesh—refreshing sleep—such are methods. When loss of flesh, strength and nerve become apparent your physician will doubtless tell you that the quickest builder of all three is

Scott's Emulsion

of Cod Liver Oil, which not only creates flesh of and in itself, but stimulates the appetite for other foods.

Prepared by Scott & Bowne, N Y. All druggists.

Miss Maria Parloa

is admitted to be a leading American authority on cooking; she

Says "Use

a good stock for the foundation of soups, sauces, and many other things, and the best stock is

Liebig Company's Extract of Beef"

100 of Miss Parloa's recipes sent gratis by Dauchy & Co., 27 Park Place, New York.

FREE TRIAL

$2.75 Buys our $9 Natural Finish **Baby Carriage** complete with plated steel wheels, axle, springs, and one piece steam bent handle. Made of best material, finely finished, reliable, and guaranteed for 3 years. Shipped on 10 days' trial. FREIGHT PAID; no money required in advance. 75,000 in use. We are the eldest and best known concern of our kind, reliable and responsible. Reference furnished at any time. Make and sell nothing but what we guarantee to be as represented, sold at the lowest factory prices. WRITE TO-DAY for our large FREE illustrated catalogue of latest designs and styles published.

OXFORD MFG. CO., 340 Wabash Ave., Chicago, Ill.

A TWO CENT stamp will carry this paper to your friend in any part of the United States, Canada, or Mexico, after you have read it and written your name on the corner.

THE best investment in real-estate is to keep buildings well painted. Paint protects the house and saves repairs. You sometimes want to sell—many a good house has remained unsold for want of paint. The rule should be though, "the best paint or none." That means

Strictly Pure White Lead

You cannot afford to use *cheap paints.* To be sure of getting Strictly Pure White Lead, look at the brand; any of these are safe:

"ANCHOR" (Cincinnati).	"JEWETT" (New York).
"ARMSTRONG & McKELVY" (Pittsburgh).	"KENTUCKY" (Louisville).
"ATLANTIC" (New York).	"JOHN T. LEWIS & BROS. CO." (Phila.)
"BEYMER-BAUMAN" (Pittsburgh).	"MORLEY" (Cleveland).
"BRADLEY" (New York).	"MISSOURI" (St. Louis).
"BROOKLYN" (New York).	"RED SEAL" (St. Louis).
"COLLIER" (St. Louis).	"SALEM" (Salem, Mass.)
"CORNELL" (Buffalo).	"SHIPMAN" (Chicago).
"DAVIS-CHAMBERS" (Pittsburgh).	"SOUTHERN" (St. Louis and Chicago).
"ECKSTEIN" (Cincinnati).	"ULSTER" (New York).
"FAHNESTOCK" (Pittsburgh).	"UNION" (New York).

FOR COLORS.—National Lead Co.'s Pure White Lead Tinting Colors.

These colors are sold in one-pound cans, each can being sufficient to tint 25 pounds of Strictly Pure White Lead the desired shade; they are in no sense ready-mixed paints, but a combination of perfectly pure colors in the handiest form to tint Strictly Pure White Lead.

A good many thousand dollars have been saved property-owners by having our book on painting and color-card. Send us a postal card and get both free.

NATIONAL LEAD CO., New York.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

About People

—The great baseball men of the United States Senate are Messrs. Gorman and Irby, the first of whom used to be a pitcher on his Maryland nine, and the latter was first base and captain of a team that never lost a game.

—The first United States Senator from Iowa, General George W. Jones, has just been celebrating his ninetieth birthday, having been born at Vincennes, Indiana, on April 12, 1804. In 1838 General Jones introduced the bill for the admission of the Territory of Iowa.

—Next autumn will occur the four hundredth anniversary of the birth of the cobbler-poet, Hans Sachs, and great preparations are already being made at Nuremberg for festal processions and performances, among the latter of which, surely, Wagner's "Meistersinger von Nürnberg" will not be omitted.

—The one hundredth anniversary of the birth of Edward Everett has just been celebrated in Boston. The orator's fine old colonial house still stands at "Five Corners," Dorchester, and resembles in its architecture "Elmwood" and "Craigie House," the Cambridge homes of Lowell and Longfellow.

—It is remarkable that the deaths of Francis Drexel and each of his sons were sudden. The father died from being knocked down and run over by a Philadelphia street-car. This fact led his sons always to walk to and from their homes, and never to ride in a car. Mr. George W. Childs, to please his friend, Anthony Drexel, did likewise.

—Oscar II. of Sweden is not only the handsomest and, with the exception of the Czar, the tallest, but in many respects the cleverest, of European monarchs. He is a poet, composer, and scientist, and the result is seen, not only in his own personal achievements, but in the furtherance, by every royal protection, of the arts and sciences in Sweden.

—The Rev. George Hepworth says that he coincides with the opinion of the Dutch Reformed church in Harlem that it is a good thing, after all, for their pastor to ride a bicycle and even to coast down hill in the fashion most approved by boys, adding, "They have decided well. Such exercises are calculated to put red corpuscles into a minister's theology."

—It is interesting to observe the foreign origin of the families represented by many European statesmen. In France, Gambetta's was Italian, MacMahon's Irish, and Waddington's English; in Germany, Caprivi's is Italian; in Austria, Taafe's is Irish; in Italy, Blanc's and Pelloux's is French; while in Spain that of the O'Donnells is obviously not Spanish.

—The Principal of the Normal and Industrial Institute at Tuskegee, Ala., Mr. Booker T. Washington, himself a colored man, says that the solution of the vexed racial problem lies in the hands of his own people, and adds: "Suppose that there was a colored man in Alabama who furnished one of the railroads with freight yielding $10,000 a year. Do you think his wife or children would have to ride in the Jim Crow car? Not much. The company would furnish a parlor-car for himself and his whole family."

—Dr. Santiago Ramón y Cajal, who has recently received such distinguished honors in England, and who is now lecturing before the Royal Society, was born in 1852, and has made a life-study of histology and of the structure of the nervous centers. His monographs on the brain and spinal cord have received universal attention, and he himself says that the humiliation caused him by the almost total absence of Spanish names from the text-books of anatomy and physiology has been a constant spur during all his years of study and investigation.

—No one ever but once took advantage of the late Lord Hannen, the distinguished English judge, whose death lately took place. The one occasion on which this usually stern dispenser of justice was hoaxed was when a juryman, dressed in deep mourning and with a pathetically downcast expression, rose and claimed exemption from that particular day's service, as he must be present at a funeral. The judge gave a courteous consent, and the sad man went his way. "My Lord," interposed the clerk as soon as the exjuryman had gone, "do you know who that man is that you exempted?" "No." "He is an undertaker."

—Rosa Bonheur is now seventy-two years old. She lives in retirement near Fontainebleau, receiving only a few old and tried friends. Her fashion of dress, more masculine than feminine in style, once gave rise to what she afterwards described as the most lively emotion of her life. In 1865 the Empress Eugénie came out from Paris to fasten the Cross of the Legion of Honor on the breast of the famous painter of animals, who was warned only just in time to take off male attire and put on a dress before her Imperial Majesty was announced. Rosa Bonheur has recently been promoted to an officer's grade in the Order of the Legion of Honor, and is the first woman artist ever to receive such a distinction.

A Late Breakfast

is often caused by a late milkman. No cream for the coffee or oatmeal has delayed many a morning meal. Keep a supply of Borden's Peerless Brand Evaporated Cream in the house, and avoid such annoyances.

RUBIFOAM
Cleanses, Preserves, and Beautifies THE TEETH.
Price, 25 cents. Sample Free.
E. W. HOYT & CO.
LOWELL, MASS.

Look Carefully
when buying silver polish either at the store or your own door, see that the full name

ELECTRO-SILICON

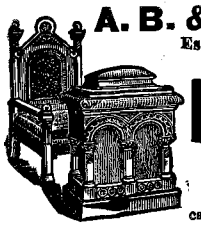
is on the box and also the figure of a woman cleaning silver printed IN RED. None other is genuine.
Trial quantity free, box post-paid, 15 cts. Sold everywhere.
ELECTRO SILICON CO.,
72 John St., New York.

HARTSHORN'S SELF-ACTING SHADE ROLLERS
NOTICE NAME THUS *Stewart Hartshorn* ON LABEL AND GET THE GENUINE HARTSHORN

Piso's Remedy for Catarrh is the Best, Easiest to Use, and Cheapest.
CATARRH
Sold by Druggists or sent by mail.
50c. E. T. Hazeltine, Warren, Pa.

BEST POLISH IN THE WORLD.
RISING SUN STOVE POLISH
DO NOT BE DECEIVED with Pastes, Enamels, and Paints which stain the hands, injure the iron, and burn red. The Rising Sun Stove Polish is Brilliant, Odorless, and Durable. Each package contains six ounces; when moistened will make several boxes of Paste Polish.
HAS AN ANNUAL SALE OF 3,000 TONS.

Harvard and Yale wear our '94 Sweaters! Largest stock and lowest prices in the world. You can save 25 to 50 per cent. in buying direct of us. Mail orders solicited. Send stamp for new illustrated catalogue of outing clothing. H. S. LOMBARD,
46 to 52 Clinton St., Boston, Mass.



A. B. & E. L. SHAW,
Established 1780.
Largest Manufacturers of
PULPIT SUITS,
27 SUDBURY ST.
Boston, Mass.
Send 5c. stamp for *new* 100-page catalogue.

Established 1857.
The Great CHURCH LIGHT
Frink's Patent Reflectors for Gas, Oil, or Electric, give the most **powerful, softest, cheapest,** and **best** light known for Churches, Stores, Banks, Theatres, Depots, etc. New and elegant designs. Send size of room. Get circular & estimate. A liberal discount to churches & the trade
Don't be deceived by cheap imitations.
I. P. FRINK, 551 Pearl St., N.Y.

SUBSCRIBERS' WANTS

Want advertisements of thirty words or less will be published under this heading at one dollar a week. Four cents a week is charged for each word in excess of thirty.

THE REV. HENRY MOTTET desires to procure a position for a daughter of an English clergyman of successful experience in teaching English, French, German, and music. Prefers the country. She is ready to share in domestic duties fitting her work. Address 47 West 20th St., N. Y., or LYMAN ABBOTT, Outlook Office.

HOUSEKEEPER—GOVERNESS.—Lady (36), college educated, studied abroad, would travel for the summer, or desires home position where a woman of refinement and happy domestic tastes can be of special service. No objections to West. Highest references. K., No. **6,322**, Outlook Office.

WANTED—By May 1st, a position as companion by a young, practically educated, refined Protestant American. Understands traveling, light nursing, and the duties of secretary. Will go abroad. Good references. N. W., No. **6,329**, care The Outlook.

MRS. BEECHER'S COUNTRY SCHOOL receives pupils at this time for the spring term, and for care during the summer vacation. City children placed here soon show marked improvement in health. Address Coscob in Greenwich.

WANTED—By a teacher (college graduate, gentleman) of several years' successful experience, engagement to begin September or October, in New York City, for half his time. First-class references. Address No. **6,304**, care Outlook.

A YOUNG WOMAN, skilled in teaching and now continuing her own studies, desires a position for the summer months as tutor or companion. G. R., No. **6,271**, care of The Outlook.

HOW WE ARE ABLE TO DO IT!
These spoons were made up especially for the World's Fair trade, by
THE ONEIDA COMMUNITY Ltd.,
and were left on their hands. In order to dispose of them **Quickly** we make this unheard of offer. **SIX SOUVENIR SPOONS,** after dinner coffee size **HEAVY COIN SILVER PLATED,** with **GOLD PLATED BOWLS,** each spoon representing a different building of the **World's Fair.** The handles are finely chased, showing head of **Columbus,** and dates **1492-1893** and wording **"World's Fair City."** They are **genuine works of art,** making one of the finest souvenir collections ever produced. **Sold during the Fair for $9.00;** we now offer the balance of this stock at **ONLY 99c.** Sent in elegant plush line case properly packed and express prepaid to any address. Send Postal Note, or Currency. Money cheerfully refunded if goods are not as represented.
LEONARD MF'G CO., Sole Agents, Dept. A12, 20 Adams St., Chicago, Ill.

What the "CHRISTIAN AT WORK" of New York, has to say in their issue of March 22, 1894:
"These spoons have been submitted to us, and we are sure that those who send for them will be exceedingly gratified to receive such dainty and useful souvenirs of the World's Fair as these spoons are. The Leonard Manufacturing Company will promptly and without question return the money sent in payment if the spoons fail to give satisfaction. We do not believe, however, that they will ever be called upon to do so."

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

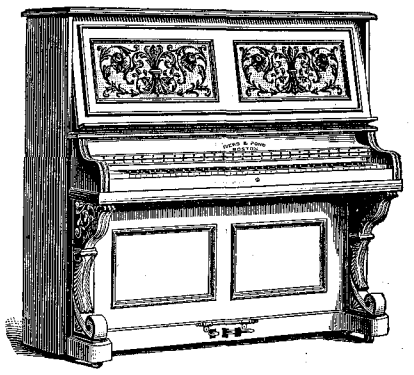
No Better or Quicker Way

to settle the piano question than to have an Ivers & Pond piano sent for trial in your own home.

How?

Write, and we'll tell you how. We'll tell you what dealer to go to; or, if no dealer near you sells them, we'll sell you direct from our factory.

No risk to you. We take all risks, and send on approval.



If the piano is not satisfactory, you return it, and we pay freights both ways. If the piano is satisfactory, you can pay either cash down, or part down and balance about as you like, in reason.

Distance makes no difference whatever—2 miles or 2,000 are all the same to us.

Catalogue and Important Information *free* by mail, but you must write for them.

IVERS & POND
PIANO CO.
183 Tremont Street, Boston, Mass.

IVORY

IVORY

SOAP

99 44/100% = PURE =

FOR CLOTHES.

THE PROCTER & GAMBLE CO., CIN'TI.

J. & R. LAMB 59 CARMINE ST. N. Y.

MOSAICS

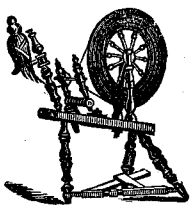
VENETIAN · ENAMEL · AND · GOLD
FOR THE PERMANENT DECORATION OF CHURCH OR HOUSEHOLD, ETC.

HANDBOOK FREE BY MAIL

ARTISTIC · STAINED · GLASS
STUDIOS AT 23 & 25 SIXTH AVENUE, N. Y.

HANDBOOK FREE BY MAIL

Fashionable Linen and Cotton Dress Goods



for this season, seen at **"The Linen Store,"** *include sheer fine dimities printed in Dresden colorings; French brillantes in "Frenchy" color contrasts; dainty linen batistes; figured and plain crepons; fancy ginghams with lace insertion stripes; silk ginghams with attractive designs in white on pink, blue, and heliotrope grounds; ducks and drills for gowns and waistcoats; printed linen lawns, cheviots, galateas, plain white linen lawns, dimities, India linens, nainsooks, and many other choice cotton and linen dress materials.*

James McCutcheon & Co.
14 WEST 23d ST., NEW YORK

MEMORIAL TABLETS

HANDBOOK FREE BY MAIL

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED